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CONTENTS

"THEM ALSO MUST I BRING" 337
DENIS TOOMEY.
THE FIRST EASTER AT THE HOLY SEPULCHRE 346
The Rev. HENRY J. WOODS, S.J., Ph.D., Santa Clara, California.
THE VICES OF INDUSTRIALISM AND THEIR REMEDIES 352
The Rev. FRANCIS J. HAAS, Ph.D., Director of the National Catholic School of Social Service, Member of the Labor Advisory Board, Washington, D. C.
THE CASE METHOD IN CANON LAW 369
The Rev. TIMOTHY L. BOUSCAREN, S.J., Mundelein, Illinois.
FIRST MODERN APOSTLE OF THE BLESSED SACRAMENT 380
The Rev. BASIL R. REUSS, O.Praem., LL.B., West DePere, Wisconsin.
AN ERROR OF OMISSION IN OUR DOUAY BIBLE? 395
The Rev. FRANCIS H. McGLYNN, C.S.Sp., Norwalk, Connecticut.
THE CENSUS AND THE BIRTH OF CHRIST 398
The Rev. EDWARD A. ARBEZ, S.S., Washington, D. C.
COURSES OF STUDY FOR THE PARISH CLERGY 402
The Very Rev. LAWRENCE F. RYAN, St. Paul, Minnesota.
IS WEDNESDAY OF HOLY WEEK FAST OR ABSTINENCE DAY? 403
HEALTH WORK IN ST. LOUIS PARISH SCHOOLS 403
HARVEY SMITH, St. Louis, Missouri.
RESTITUTION OF OLD AGE PENSION RECEIVED UNJUSTLY 410
THE PROPER TITLE OF MONSIGNORI 411
FAST AND ABSTINENCE ON EMBER SATURDAYS 419
RECENT PONTIFICAL APPOINTMENTS 425

CONTENTS CONTINUED INSIDE

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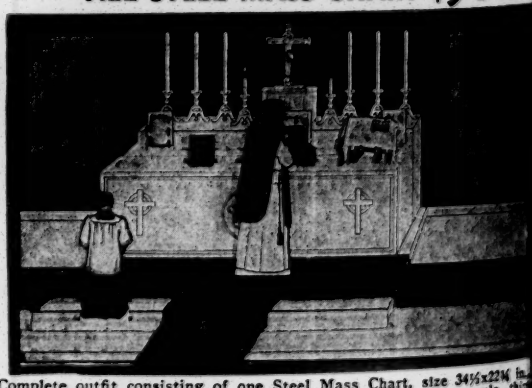

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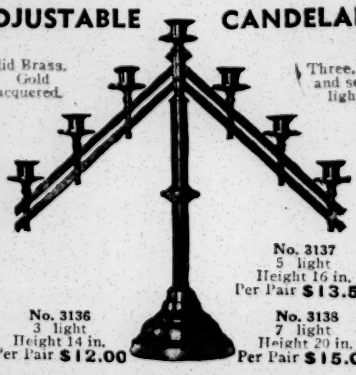

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The Rev. Edward A. Arbez, S.S., Washington, D. C.
Courses of Study for the Parish Clergy 402
The Very Rev. Lawrence F. Ryan, St. Paul, Minnesota.
Is Wednesday of Holy Week Fast or Abstinence Day? 408
Health Work in St. Louis Parish Schools 408
Harvey Smith, St. Louis, Missouri.
Restitution of Old Age Pension Received Unjustly 410
The Proper Title of Monsignori 411
Server Responds to Deaf Celebrant of Mass 412
Draining the Chalice when Binating 413
Some Theology of the Mass 416
The Use of Milk on Fast Days 417
Reservation of Blessed Sacrament at Main Altar 418
Fast and Abstinence on Ember Saturdays 419
The Rev. Hubert Louis Motry, S.T.D., J.C.D., Washington, D. C.
Bishop's Permission for Sale of Consecrated Objects 420
Altar Societies 421
Repeating Absolution for Dying Persons 422
Utterance of Words at Consecration and at Communion 422
Faculties of Members of Pious Associations 423
Little Office of the Holy Ghost 424
Meaning of "Jube, Domne, Benedicere" 424
Recent Pontifical Appointments 425

CRITICISMS AND NOTES:

De Gruyter: De Beata Maria Regina 426
Mayer: Advanced Mariology 426
Bernard: Le Mystere de Marie 426
Sheen: Philosophy of Science 430
Lattey: The Book of Malachy 431
Brillant: Eucharistia 432
Garrigou-Lagrange—Rose: God, His Existence and Nature 433
Demurger-Kennedy: God and His Infinite Perfections 433
Gerster a Zeil: De Integritate Confessionis 434
McCarthy: Training the Adolescent 435
Montgomery: Arabia and the Bible 436
Ward—Sheed: Catholic Evidence Training Outlines 437
Vonier: The Victory of Christ 438
Morrison: Marriage 439
Newton: Notes on the Covenant 440

LITERARY CHAT ..... 441 BOOKS RECEIVED 444

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. II.—(XCII).—APRIL, 1935.—No. 4.

"THEM ALSO MUST I BRING."

THE CONSTANT PRESENCE in this country of the Catholic Church on the one hand, and on the other of 110 million non-Catholic Americans, a challenge to her missionary spirit, is an interesting phenomenon. When, however, the Church, instinct with the mind of her Divine Founder, is free as never before for centuries and as nowhere else in the world, to impress her teachings and practices on the 110 million, men of good will, Christians at heart, the story of her success or failure, of her technique or lack of it in dealing with non-Catholic Americans is one to fascinate a reader.

To begin with, it has been established that in 1933 the Church in the United States made as many converts as there are approximately men, women and children in Hoboken, N. J., or Stanford, Conn., or Terre Haute, Indiana. In other words, there were 60,332. In 1932 the number was 46,451. That 60,332 souls gained is an achievement worth while, nobody will deny. At the same time the amiable cynic amongst the clergy, or the thinking pastor with the heart of St. Paul or St. Xavier, will ask why, with 30,000 priests in the land and 20 million Catholics, Hoboken or Stamford or Terre Haute is not Los Angeles, Boston or Chicago.

While everyone "ordained of God" will have at least a vague notion of how 60,000 came in—and all without exception will render to the Holy Spirit His just measure for it—many will want to know what human means proved to be the most effective in attracting these souls to the "One Fold and One Shepherd". It is comforting to relate that in the main

"the catch" came as a result of "letting down the net" in deference to the age-old command of Christ. There have been, undoubtedly, miracles of grace in some individual cases amongst the 60,000—but if there were they are not of record. What happened in the main happened as a result of the outpouring of grace which is of the soul of the everyday routine of the Church. A factor as ordinary as the observance of the *cautiones* laid down by the Holy See to offset the danger of mixed marriages has been productive of much good. And it has been shown that good example by a Catholic man or woman has been a powerful influence in bringing souls to the Church. A most effective force in conversion is found in the instructions made obligatory in some dioceses as a prelude to mixed marriages.

Since our Lord commanded His successors to "preach the Gospel", it is not surprising to find that preaching has been an important cause of the conversions reported above. In one diocese, non-Catholic missions, under diocesan auspices, were carried on for a period of two years; in another, for one year. In some sections of the country, missions to non-Catholics were held as a parish or community activity. And glory to the memory of Fathers Doyle and Elliott, Paulists, there has been and is actually a revival of diocesan missionary bands such as existed twenty and twenty-five years ago. The verdict regarding missions to non-Catholics in 1933, was that they were "extremely satisfying".[1]

It has been indicated that the ordered exposition of dogmatic and moral truth, in a simple and clear manner, at Mass, Sunday after Sunday, not only renewed the faith of those within the fold, but elicited the interest in and eventual acceptance of Catholic teaching by those "other sheep". For this type of preaching, Father Betowski's *Turning to God* was the accepted work of reference.

Was it not Father Hecker who used to say that if St. Paul lived in our day he would own a printing press? So it is that zealous priests will not be surprised to learn that the written

[1] See O'Brien, *White Harvest*, chapter II, by the Rev. Bertrand Conway, C.S.P., who reports 963 converts after 209 Catholic missions; and 5059 converts after 203 series of Lectures to non-Catholics. The period covered is 1918-1925.

word to be found in our monthly magazines, diocesan weeklies and parish publications has proved to be a force in convert-making. It is of record that scholarly or devotional articles, notices of the meetings of Inquiry Classes, Study Clubs, etc., have caught the attention of many non-Catholics—only to end in their conversion.

Even that hardy perennial, the cross or crown of many a pastor, the parish census, must be given honorable mention in producing its quota of converts. Why should it not? What better opportunity of making contacts exists—of making contacts not only with Catholics, but with those who have fallen away, and with well disposed non-Catholics?

Writing to St. Timothy—Timothy of "the Faith unfeigned"—St. Paul charged him to preach the word: "Be instant in season and out of season . . . Be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry" (II Tim. 4). Many modern pastors are very "instant in season and out of season, vigilant," the evangelists fulfilling their "ministry," if one may judge of them by the efforts they make to bring the "other sheep" to Christ. Of means other than those proposed by Holy Church which may be called ordinary in a theological sense, there are many. Some bear directly on the work of conversion. In one diocese, as an example, as high as fifty per cent of the members of an inquiry class were received into the Church. The inquiry class is made up of a group who are interested in Catholic teaching. They meet as a result of an announcement from the pulpit, or an advertisement in a local paper. A priest is present and he explains in everyday language the marks of the religion. He also answers the questions put by those present. The results have been most gratifying. The inquiry class is always held in conjunction with what is known as the convert class. It meets in some parishes in the fall and winter months, and in others in the spring and fall. While there has been much controversy as to the relative merits of private instruction as against group instruction, discreet priests always see that group instruction is followed by private instruction.

Many pastors lay much importance to what they call the "Weekly Public Instruction Class". This method embraces twelve weekly instructions on a specified night each week.

Frequently several series are given throughout the year. The class as a rule is held in a hall. The Question Box is a feature. Private instructions of course are always a sequel to the instruction classes.

As an evidence of the thought and energy that are being poured out in this work of convert-making, one has but to glance at the kind of organization enlisted in the work. There are Study Clubs, The Convert League, The Catholic Instruction League; The Confraternity of Christian Doctrine; various societies for the distribution of Catholic literature; open forums held in large cities; correspondence course in Christian doctrine, and the like.

The action of certain intangible factors may be perceived in the field. There has been for some years a great human interest in the Holy Father, who has been tireless and fearless in his efforts to reconstruct society on the foundations of social justice. A second favorable condition has been the decay of Protestantism. A third has been the prevailing economic crisis, and the resultant leisure given to many to solve the problem of their eternal destiny. Another favorable factor has been the impression made by sisters, especially those engaged in caring for the sick, the incurable, the orphan and the aged. Religious vacation schools too, established in vacation time in parishes where there is no parish school, have rendered yeomen service to convert-making. To these, in many cases, have come the children of mixed marriages. These young ones in turn proved to be the instruments of God's grace in bringing back careless Catholic parents, and in converting a non-Catholic father or mother. Another condition favorable to conversion has been the use of the radio. It has been highly effective in breaking down prejudice and in interesting many in the faith.

It is noteworthy that as the Catholic population decreases, the number of converts increases. In the eastern part of the country there was a convert for every 500 of the population, whereas in the far West and the South there was a convert for every 250 to 300 Catholics. These facts tell in a striking way the story of the indifference of Catholics to the spread of the faith. It also goes to show that the social prestige, the wealth, the political strength of our people in the more Catholic

centers are not such potent convert-makers as some would have us believe.

One diocese in the South shows an average of nine converts per priest. In another diocese in the same province where conditions are similar the record reveals that there are two converts per priest.

Souls to the number of 5740 were gathered into the Church in one archdiocese, showing an increase of 2475 over 1932. Those results represented an average of five converts per priest and were due in large measure to the religious enthusiasm which was occasioned by a series of missions which were held in every parish in the archdiocese.

In a diocese in another section of the country, two years of missions to non-Catholics were given. The converts in 1933 more than doubled those received in 1932.

In a certain bigoted section of our country there were 354 persons who made their submission to Holy Church in 1933. By 10 January, 1934, a supplementary report showed that there were 254 under instruction.

The clergy of one of the larger cities of the South-West bear the reputation of being the most active in convert-making in their diocese. The figures submitted prove that they come by this good name honestly. They are credited with being responsible for a third of the converts in those parts.

In another diocese, of 1306 converts, 35% came through Catholic Action and the good example of the Catholic laity; 25% through the example of a Catholic husband or wife; 10% through a sense of religion; 9% from hearing sermons or attending mission services; 6% by attendance at Catholic schools; 3% by contact with nursing sisters in Catholic hospitals.

An examination of the contents of the net drawn up in 1933 showed that there were 61 Mormons. The record of an eastern archdiocese showed there were 350 negro converts. 62% of the converts in one archdiocese and 58% in another were colored.

In some parishes Catholic Action brought in fifty converts in two months.

A pastor and two assistants attached to a church in a middle west large city had 105 converts in a relatively short time.

Some of the comments met as this study was made are worth repeating here. One reads: "Comparatively few priests are zealous." "The clergy should be more active in convert-making—especially in taking advantage of mixed marriages." Another said that converts were exposed to social ostracism. "Protestants," wrote one, "are losing their religion but cannot be reached." "Few converts are made in mixed language parishes because prospective converts consider them un-American." "Few converts, because priests must concentrate on holding the faithful." "I think that the number of converts in the diocese or country to be limited by the nature of things." "There was no special effort made here to make converts." "Outside the Church there is no interest in spiritual problems." "There is no special training in convert-making given in the seminary." "The laity is not interested." "Rampant bigotry in this section." One authority claimed that the work of bringing in the other sheep was greatly hampered by the lack of organized effort—and energetic prosecution.

Has anything been gleaned of a constructive nature? There has been. In Cincinnati, it was said, the Archbishop has established fourteen centers in convents to which women converts may go for instruction. That organization of the entire work is under way is evident, for a diocesan director has been appointed and to him have been assigned several assistants. This experiment will be interesting to watch. From another center came the suggestion that the entire work be surveyed and then organized. In some places it is sensed that our present higgledy-piggledy method of dealing with the convert movement is hopelessly inefficient. One priest went so far as to say that the importance of the work should be stressed in seminaries, and the best technique made a part of our seminary training.

If 60,332 souls are converted to the Church in the United States in a year, is that a record to be proud of? The pastor with the heart of St. Paul or of St. Francis Xavier will not think so. He will not think so, first of all because of the place the Church holds in this country. She is as free as the birds of the air. She is permitted to determine her own policies, to wander here and there in search of souls. No statute trammels her. No tradition impedes her. She can bring to bear upon

the people of the United States the full impact of her dogma, discipline, liturgy in all their beauty or sublimity. Under such circumstances do 60,332 souls won to Holy Church in a year make an adequate harvest?

Of the people of the United States Father John O'Brien wrote in *The White Harvest:* "The practical objective aimed at is the bringing of the millions of our fellow citizens, either untouched altogether by the saving ministrations of religion or wandering in the darkness of uncertainity and error, into the fold of Peter. They are bound to us by the strong bond of a common love for fatherland. They speak a common tongue and as our neighbors and our friends they are woven intimately into the fabric of our common social life . . . Unlike the population of the Mohammedan world . . . the great majority of Americans are open-minded and susceptible to the drawing power of religious truth when properly presented. More than half the people of America are starving for the bread of religious truth. Religious at heart and in general sympathetic with the strivings of religion, the vast multitudes await the enlistment of its interests and the captivating of its reason through the skilful presentation of Catholic truth, to start its forward march out of the wilderness to the Promised Land." Everybody acquainted with the people of this country will subscribe readily to this estimate of them by Father O'Brien. Since, however, the American people are "open-minded and susceptible to the drawing power of religious truth, striving for the bread of religious truth," is the record of 60,332 souls brought about by a veritable army of 30,000 priests one of which we can boast?

There are 30,000 priests in the country. They have the respect of the masses. They are the leaders in their respective communities. They are intellectual and moral leaders. In terms of Christian idealism everyone of the army of 30,000 is a missionary. To everyone of them the Master said: "Come ye after Me, and I will make you fishers of men." Who has a first claim upon the missionary powers of the priesthood in this country if not the great body of American citizenry? Can they not be numbered amongst the "lost sheep of the House of Israel" for whom our Lord came, for whom His priests in the United States have been ordained? Surely the

110 million non-Catholics of this land are entitled to be numbered among "the other sheep who are not of this fold." Of them our Saviour said: "Them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd." If 30,000 priests are laboring in deference to the express command of our Saviour, 60,332 souls is anything but an adequate return for their labors.

Lest some may question the duty of priests to preach to non-Catholics, one may recall the words our Supreme Pontiff. In his Encyclical *Rerum Ecclesiae* he wrote: "In reviewing attentively the history of the Church, one cannot fail to note that from the very first ages of Christianity special care and solicitude of the Roman Pontiffs have been directed to the end that they, undeterred by difficulties and obstacles, might impart the light of the gospel and the benefits of Christian culture and civilization to the people sitting in darkness and in the shadow of death. For the Church has no other reason for existence than, by enlarging the Kingdom of Christ throughout the world, to make all men participate in His salutary redemption. And whoever, by divine commission, takes the place on earth of Jesus Christ, the Chief Shepherd, far from being able to rest content with simply guarding and protecting the Lord's flock, which has been confided to him to rule, on the contrary fails in his proper duty and obligation *unless he strives, with might and main, to win over and to join to Christ all those who are still without the Fold.*" The Church in America, in her dealings with the millions of non-Catholics, should take to heart the words of His Holiness Pope Pius XI.

That something is amiss with our mission to "the other sheep" is manifest. Many think that the work ought to be organized. This has been realized in high places and low for some time. It is brought out in Dr. O'Brien's *The White Harvest* and in two articles by him in this Review, in January and February, 1930. It is emphasized again by the Very. Rev. Joseph McSorley, C.S.P., in his articles in the May and June 1929 issues of this REVIEW. Father McSorley is convinced of the necessity of changes in the attitude of both clergy and laity toward the work of conversion. Of late it has lacked the spirit and zeal that marked it in years gone by. Organization may be the remedy, but it would seem as if something

more fundamental were needed. The writer is of the opinion that there must be a renewal of the missionary spirit in general, or the part of the priesthood. There must be an end to that negative attitude toward convert-making, of that spirit which never prompts a priest to go out into "the highways and by-ways" in search of a prospective convert; of that spirit which renders a pastor satisfied never to seek a convert but the one who rings the front doorbell of the rectory. There must be an end to that state of mind which makes a priest satisfied when he has denounced mixed marriages in public and in private, but who never tries to reduce the evil of them by bringing into the Church prospective non-Catholic brides and grooms, or the non-Catholic partner of a marriage already entered into. There must be an end to the spirit which makes the pastor satisfied with saving the saved, who never feels called upon to make contacts with the non-Catholics of his parish. What would have become of Christianity if St. Peter, St. Paul, St. Patrick or St. Boniface thought in a similar way? Organization must presuppose this renewal of spirit.

In this connexion there comes to mind the example of St. Francis of Sales. When it was decided to make an effort to convert the bigoted Huguenots of the Chablis, Francis volunteered for the work. On foot, with his Bible and Breviary and one companion, he set out for his mission. The people amongst whom he labored hated him for everything for which he stood. He was insulted. His life was threatened. Undismayed he prayed. He worked. St. Francis was rewarded with the conversion of 72,000 Calvinists. Can it be said that organization which St. Francis effected brought about this colossal success? By all means let us have organization and any other human means that may facilitate the saving of non-Catholic souls. Antecedent to it must be that union with God and dependence upon God which is indispensable in all work for souls.

DENIS TOOMEY

THE FIRST EASTER AT THE HOLY SEPULCHRE.

THERE IS, without doubt, some difficulty in harmonizing the Gospel accounts of what took place at the empty tomb on the first Easter morning. That the harmony is in itself possible, is a matter of faith. Those accounts are the revealed word of God who, inspiring each evangelist, moved him to write and so watched over his work as to exclude all error and to ensure a fitting and exact expression of the truth revealed. That it lies within the power of the devout student of Sacred Scripture is clear from the various harmonies accepted in the schools, all reasonable, none straining the text.

As regards the principles involved, a diligent examination of the text shows that in inspiring the synoptic evangelists God did not move them to a detailed or exclusive account, such as St. John gives with regard to the apparition to St. Mary Magdalen. The very brevity of their narratives excludes the idea. This appears in that of St. Matthew. One might at first sight take it to mean that the earthquake, the apparition of the angel rolling away the stone, the terror-stricken guards falling prostrate, were coincident with the entrance of the women into the garden. The very words, " Behold there was a great earthquake," etc. suggest it, and one would but have to put a strong emphasis on the *you* of the angels " fear not you," as if contrasting the women with the guards, to heighten the suggestion.

Such an interpretation has been given; but a moment's reflexion shows it to be without foundation. St. Matthew had no such thought. The women saw only the angel sitting on the stone he had moved from the entrance to the sepulchre. The guards had recovered their senses and departed. Before the women arrived in the garden Mary Magdalen had been there and in the obscurity before the dawn had perceived the vacant tomb and nothing more. The evangelist would give his brief account, touching only what was for the moment of secondary importance, to concentrate on what, according to the divine inspiration, was primary, the proclamation of the Resurrection and the message to be conveyed to the disciples.

This method is still more evident in St. Luke, who on occasion notes rapidly, as if they were consecutive, things separated by intervals of time and even of place. That he does so here,

a comparison of this narrative with that which follows of the apparition to the disciples on the road to Emmaus, makes clear. In the latter he confines himself to one event, which he treats as definitely and copiously as does St. John the apparition to St. Mary Magdalen, or to the seven beside the lake. In the former, though he has one particular visit principally in mind, he manages to indicate all that happened on that great morning. Let us hear him. "The women that were come with Him from Galilee, following after, saw the sepulchre and how His body was laid. And returning they prepared spices and ointments; and on the Sabbath day rested according to the commandment. And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices they had prepared. And they found the stone rolled back from the sepulchre. And going in, they found not the body of the Lord Jesus" (23:55-24:3). Thus far his general account, including the narrations of St. Matthew and St. Mark. With the next verse he confines himself to the visit he alone is to narrate: "Behold two men stood beside them, in shining apparel, and . . . said to them . . . Remember how He spoke to you while He was yet in Galilee, saying: The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again" (24:4-7). Here are quoted our Lord's very words. The address begins much as did that recorded by St. Matthew and St. Mark. But there is no invitation to enter the tomb, nor any command to carry the news to the Apostles, or to bid them go into Galilee. With the ninth verse the general account is resumed: "And going back from the sepulchre they told these things to the eleven and to the rest. And it was Mary Magdalen and Joanna and Mary of James and the other women that were with them who told these things to the Apostles" (24:9-10). Finally the evangelist completes his narrative by touching what St. John fills out in detail: "But Peter, rising up, ran to the sepulchre, and, stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which had come to pass" (24:12).

Dealing, as we are, with the word of God, we may not take for granted that St. Luke's apparently casual words are negligible. They are in the record by divine inspiration, not rarely giving the key to the solution of other problems arising

in the sacred text. Thus the words just quoted, "Peter went away wondering in himself," commemorating a fact apparently so unimportant that even the exact St. John passes it over, are commonly held to be the key to what St. Luke, taught by his Master St. Paul, who received it from our Lord Himself, alone relates, how the travellers from Emmaus were received by the disciples with the cry: "The Lord is risen indeed, and hath appeared to Simon" (24: 34; I Cor. 15: 5).

Note, then, the words: "It was Mary Magdalen and Joanna and Mary of James and *the other women who were with them.*" Elsewhere St. Luke speaks of these women: "The twelve were with Him and certain women who had been healed of evil spirits and infirmities, Mary who is called Magdalen and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto Him of their substance" (8: 1-3). The number, then, that had followed our Lord from Galilee, who had watched His crucifixion, who had followed after Joseph and Nicodemus bearing Him to the tomb, who prepared spices and on Easter morning came to the sepulchre, was, as St. Matthew and St. Mark also note, relatively considerable. Had there been but one visit to the tomb, it would have been almost a procession, quite out of keeping with any of the Gospel narratives. A careful examination will make probable that the scripture describes three. That of St. Luke's narration is, as we have seen, distinct from that told by St. Matthew and that by St. Mark; and between these also a distinction is indicated. According to the former, Mary Magdalen and the other Mary came as it began to dawn, and ran out with mingled joy and fear to obey the command to carry the happy news to the disciples. According to the latter, Mary Magdalen, Mary mother of James, and Salome came when the sun had risen to anoint Jesus and fled fearful and trembling, saying nothing to anybody. Though commentators are not all agreed, the general tendency seems toward this opinion of three visits to the sepulchre. Father Gallwey[1] finds support for it in the fact we have adverted to that, besides those mentioned by name, other holy women who had followed our Lord from Galilee came with spices to His tomb. We will add another consideration, which may have been made by others, which we have looked for, but have not found.

[1] *Watches of the Passion*, Vol. II, pp. 618-620.

Let us, then, turn to those of the number of women whom the evangelists mention by name. St. Matthew includes amongst those present at the Crucifixion, Mary Magdalen, Mary the mother of James and Joseph, the mother of the sons of Zebedee; and gives as those sitting over against the sepulchre and returning on Easter morning, Mary Magdalen and the other Mary. St. Mark has among the women at the Crucifixion, Mary Magdalen, Mary the mother of James and Joseph, and Salome; as beholding where our Lord was laid, Mary Magdalen and Mary mother of Joseph; and as bringing spices to anoint our Lord in the tomb, Mary Magdalen, Mary mother of James, and Salome. St. Luke mentions the women from Galilee who stood afar off from the Cross, who following after the body saw where it was laid, prepared spices, rested on the sabbath, came with their spices to the tomb, naming Mary Magdalen, Joanna, Mary mother of James. Now all hold—indeed they could not do otherwise—that Mary the mother of James was St. Matthew's other Mary. Salome, though all are not agreed, is with sound probability identified with the mother of the sons of Zebedee. Thus are distinguished from all the others four: Mary Magdalen, Mary mother of James, Salome and Joanna.

Why are these so selected? One would answer directly, on account of their intimate relations with our Lord. Were there question of only Mary Magdalen, the mother of James and Salome, whom we take to be the mother of the sons of Zebedee, the answer would satisfy. But there remains Joanna who was not so close to Him. The real reason, I take to be, that they were the leaders of the little companies that came to the tomb. They were not alone. St. Luke is definite that in this all the holy women shared; and we have seen that his authority, even in apparent trifles, is not to be slighted. They were, as we are told, many. As this is necessarily relative, we may put them reasonably at fifteen or twenty. One asks how they came to be distributed amongst the women named. The answer seems simple. They needed shelter. The women named were just those who could give them hospitality. Mary Magdalen had her home in Bethany. Joanna was the wife of Herod's steward. That tetrarch had come up for the feast, so his palace was open with plenty of room for three or four

friends of the steward's wife. Salome, the mother of St. John, who was—so the passage in his Gospel is generally understood—in some way so well-known to the high priest that the servants obeyed his order, would thus have sufficient standing in Jerusalem to obtain hospitality for herself and two or three companions. The rest, if there were any left over, no doubt went to the cenacle and were included in "the rest" of St. Luke to whom the holy women announced the great tidings of the Resurrection.

But what about Mary, mother of James? She was Mary Magdalen's special guest, and took her place as leader when, led by her great ardor, the hostess went alone out into the night to reach the sepulchre in the glimmering darkness which precedes dawn. It is thus we must understand St. Matthew's terse phrase: "In the end of the sabbath when it began to dawn toward the first day of the week came Mary Magdalen and the other Mary to see the sepulchre." St. Mark says distinctly that they, as well as Salome, had bought sweet spices to anoint Jesus. Indeed one cannot conceive Mary Magdalen who at least once, it seems morally certain, had twice anointed our Lord yet living and had heard the words: "she has done it for my burial," otherwise than as the prime mover in the matter. Why then does St. Matthew say merely that she and the other Mary came to *see* the sepulchre? He says what was common to both. With regard to the mother of James, what is not said is not therefore denied. Mary Magdalen carried no spices. She had planned to do so with her guests. But before the appointed hour her yearnings overpowered her. She set out leaving her associate to lead the unnamed women with the spices in her stead. Associated in intention the two Marys came to see the sepulchre, but not in company. St. John is too explicit for that. They come in the darkness as it was beginning to dawn. Mary Magdalen then gazing at the empty tomb, the other Mary at the same moment leaving the house in Bethany, giving ample time for Magdalen's swift journey to the cenacle, for her swift return with the Apostles to be the first to see the risen Lord, and to carry first of all to the disciples the glorious tidings. Thus I understand St. Matthew.

One might suggest that with three bands operating in so narrow an area as the garden under Calvary, contacts disconcerting to our theory would be unavoidable. Had the three bands come from the same neighborhood, such would have been the case. Coming, as they did, from points widely apart, that very narrowness made contacts less probable. The stay at the tomb was very brief. The narrow garden was quickly left behind; and each party was on its way beyond the likelihood of contact. Mary, mother of James, led her party from Bethany. Joanna came from Herod's house beyond, it seems, the Praetorium to the North. Salome's starting-point is not so clear. One fixing it from her son's familiarity with the high priest's palace, would put it in that neighbodhood somewhere about the center of Sion. Mary of James probably entered the city from the east and crossed it to the gate leading to Calvary. Returning with the obligation of communicating the angels' message to the disciples she would have followed a road outside the city to a gate close to the cenacle, which earlier Magdalen had followed going to the cenacle and returning. The running of Magdalen, of the Apostles and of the holy women, the meeting of these with our Lord and the consequent adoration, indicate rather a road without the wall than within. Salome would have taken the street leading straight to the Calvary gate, while Joanna would have reached the garden by following the northern wall. These, however, are details to be left to those studying the topography of the Holy City on the spot.

What we have written we propose as a probable harmony, by no means unexceptionable. No harmony is accepted otherwise than as probable. This doctor prefers one; that, another. All have their strong points; none is without its weakness. The harmony morally certain, in which all will agree, will be the harmonizing of all probable harmonies. We submit to the learned a growing meditation of years, thinking that, as it completes Father Gallwey's argument based upon an element, perhaps hitherto passed over too lightly, the part the unnamed Galilean women played in the visits to the tomb, it may contribute something to that final harmony so earnestly desired. Should it be so accepted, we shall thank God. If not, the discard, wide and deep, is not yet filled up.

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THE VICES OF INDUSTRIALISM AND THEIR REMEDIES.

ON 25 DECEMBER, 1888, Pope Leo XIII laid bare the underlying sins of the nascent industrialism of his day. He did so in a passage, more or less an *obiter dictum,* in the Epistle, *Exeunte Iam Anno,* "The Right Ordering of Christian Life," commemorating the fiftieth anniversary of his priesthood. The passage reads:

> Hence arises the unbridled eagerness to become rich which blinds those whom it possesses, and while they are seeking the gratification of their passion, hurries them along, often without reference to justice or injustice, and not unfrequently even with insolent contempt for the penury of others. Thus, very many who live in luxury call themselves the brethren of the multitudes whom in the depths of their hearts they despise. With minds puffed up with pride, they strive to be subject to no law, and to have respect for no authority. They call self-love liberty and think themselves "born free like a wild ass's colt".[1]—(Job 11:12).

While this indictment was directed primarily against the wealthy and those aspiring to great wealth, it was a succinct analysis of the motives and practices of those in charge of American industrialism as it was developing in the late eighties. It is interesting to note that the Holy Father's analysis of conditions in 1888 applies in all substantial respects to existing conditions. The last three sentences of the quoted paragraph set down the three fundamental sins of the financially powerful: 1. mutilation of the Mystical Body of Christ, 2. pride of power, and 3. self-deception.

It goes without saying that the dominant industrialists of the eighties and since, paid little or no attention to the solemn denunciation of the Holy Father. They did so, mainly because there was little or no organized force to prevent them from doing as they chose. The tragedy is, that their sins, the sins of the mighty, have increased in virulence and scope from the eighties down to the present time, and cumulatively have caused the present pitiful condition in the industrial world. In the following article no attempt will be made to determine the degree to which those guilty of these sins, sinned either

[1] *Exeunte Jam Anno,* Epistola Leonis XIII, *Leonis XIII Acta,* vol. VIII; 1889; Typographia Vaticana, Rome, p. 396; translation, *The Great Encyclicals of Leo XIII.* Benziger Brothers, New York, 1903, p. 166.

formally or materially. The term "sin" is used generically throughout.

It may help our social thinking to examine the causative vices which Leo XIII underscored in 1888 and to note the remedies which he outlined in 1891, together with those of Pius XI in 1931. One or two preliminary observations are first in order. Men run the "system" known as capitalism; it does not run itself. It is not the puppet of "natural" economic laws from which there is no escape. It is consciously and deliberately controlled by human beings with human hands on the levers. What is more, it is operated by a very small number, composed of bankers and industrialists, who, in our country, do not actually total more than fifty. They stand at the top of the pyramid whose base broadens out to not more than two or three thousand lesser figures. In the aggregate, they control the lives and opportunities of one hundred and thirty million souls.

It is this little group of a few thousand bankers and industrialists who stand indicted at the bar of religion and morality for having caused, so far as its causes are domestic, the present tragic depression. There is no point in objecting that industrial and agricultural workers have also sinned against religion and morality and, therefore, that they must share responsibility. They have been and are excluded from participation in shaping the financial and industrial policies of the nation, and obviously they can not be held accountable for the present tragic state of affairs. No labor union or farm coöperative has had any part in determining the credit and wage decisions in such basic industries as iron and steel, lumber, textiles, automobiles, agriculture and food products, because there has not been and there is no labor or farm organization of any importance in these industries. Bankers and industrialists alone have made the decisions. Even with the advent of the National Recovery Administration their exclusive superintendence of finance and industry has been only slightly modified. Of the five hundred and fifty approved codes under NRA, only twenty-three have voting labor representatives on the administrative agency, the Code Authority, and on none of the twenty-three have workers equal representation with employers. It is entirely just, therefore, to hold industrialists

accountable for plunging the country into more than five years of suffering, misery and degradation.

It should be added, of course, that all employers are not guilty of all the sins enumerated by Leo XIII, in 1888. In their national and local trade associations, an exceptional employer, moved by Christian teaching or plain humanitarianism, has opposed the brutality and viciousness of a given course of action contemplated by the association. On rare occasions, but all too seldom, his counsel prevailed. When, however, questions of nation-wide policy were involved, such as provision for a more equitable distribution of wealth, freedom of workers to unionize and of farmers to form coöperative societies, and protective legislation for both, there was united action and it was uniformly one of opposition. These policies originating in sin, were hammered out by a relatively small group of bankers and industrialists, and their advisers. For these policies and their consequences, this little group must take primary responsibility. With these preliminaries, we now turn to the words of Leo XIII, with special reference to the last three sentences of the passage quoted above.

I.

"Thus very many who live in luxury call themselves the brethren of the multitudes whom in the depths of their hearts they despise." This sentence conveys two important truths: the Mystical Body of Christ (*cf. brethren*) is a reality; "very many" of the rich, by despising, although professing to love the masses, dismember the Mystical Body.

There is no need of explaining at length the doctrine of the Mystical Body of Christ. The sublime truth was revealed to Saul of Tarsus on his way to Damascus: "Saul, Saul, why persecutest thou Me?" (Acts 9:4.) Stated in simplest terms, the Mystical Body is a supernatural organism composed of all baptized persons throughout the world, with Christ as the head. Each person is as intimately related to every other as each member of the body is to every other. Ideally, there is among Christians the same sensitiveness and the same reaction to pain as there is among the organs of the body. Sin, especially against charity, causes disorder, distress and mystical dismemberment; whereas charity, the bond of unity, causes health and well being.

This doctrine Leo XIII took for granted. Applying it, he denounced the financially powerful of his time on two counts: hypocrisy and contempt for the poor. They salute the poor as brethren, whereas secretly they despise them. Of course, an argument resting on an appeal to the Mystical Body of Christ could not have been expected to affect the average non-Catholic employer. Yet, one may ask, to what extent, during these forty-seven years, has it influenced Catholic employers and Catholics in positions of influence? And one may answer that it has touched them only slightly, if at all.

Does one hear of any prominent Catholic financier or business magnate resigning from either of the two national associations of industrialists, in protest against the selfish class pronouncements and activities of these organizations? In fact, Catholics have gone their way as have their fellow non-Catholics. In some instances they have outdone non-Catholics in reactionism. To cite only one or two illustrations, the chief spokesman for one of the most influential manufacturers' associations in the United States is a Catholic, and one of considerable standing. For years he has appeared in behalf of this association to oppose and block every important bill designed to promote social justice. The head of one of the most oppressive steel combines is a Catholic, who, with one hand gives freely to charity, and with the other exploits employees in his company-owned towns. However such attitudes may be rationalized, the fact is that Catholic employers, as a group, fall with non-Catholics under the Holy Father's indictment.

Contempt of influential industrialists for the masses is something that can not be proved by factual data. It can be proved only to a moral certainty. It reveals itself in the expressions current in banker and employer conversation and literature: "labor supply," "labor market," "labor accessibility," "labor replacements," "residual labor," and "pools of labor". What a shocking disregard they show for human dignity! How totally at variance with the exalted doctrine of the Mystical Body! Or again, consider the paganism that lurks behind the expression "capital and labor". The juxtaposition puts property on the same level as human beings. Both Leo XIII and Pius XI carefully avoid the term, as they both use *res et opera,* things and labor.

Of words, this is enough. Thoughts and actions are more important. The dominant thought of American employers, as they apply it to industrial relations, is directly in conflict with the Christian teaching of the unity of all in Christ. Their thought is individualism or *laissez faire*. It holds that every worker is a unit, and that he must take care of himself by struggling against every other worker, man, woman and child; that the wage and hour levels resulting from this struggle must prevail no matter how low debased. Moreover, the theory demands that there be no interference with the competitive struggle—no labor unions, no NRA codes, and no federal or state laws defining minimum wages and maximum hours. All such attempts at control are met by employers and employer-dominated newspapers with the shallow and dishonest cry of "regimentation". The employer philosophy is that the inhuman war of workers among themselves must continue. Catholic philosophy is directly the opposite. It is not one of conflict, but of justice supported by charity. It holds society to be not atomistic but organic. It considers the worker, as indeed also the employer, not as an isolated individual, but as a member of the social whole. Both Leo XIII and Pius XI use firm language in denouncing *laissez faire*. In *Rerum Novarum,* in 1891, Leo XIII referred to the evil of individualism; and in *Quadragesimo Anno,* in 1931, Pius XI recounts how Leo "boldly attacked and overthrew the idols of Liberalism."

Experience has more than vindicated doctrine. In some establishments, prior to NRA, unlimited competition forced wages down as low as three and four cents per hour and drove working hours as high as ninety to one hundred per week. At the public hearings on some of the Codes, some employers protested that they could not pay a minimum wage of even twenty-five cents per hour, because it would raise their wage cost 800 per cent! Unlimited competition had come to its predictable end, prostration and ruin. In the aggregate, employers had invested the portion of the workers' wages which they had unjustly withheld, in additional producing plant. In city after city, wage-earners were thereby deprived of adequate buying power, and as a result millions of their number and between one-fifth and two-fifths of the producing plant

of the nation were forced into idleness. The tragedy of the past five and one-half years is well known. Twenty million persons are now on public doles, ten million are unemployed, and roughly three-fourths of the twenty million are unemployed breadwinners and their dependents. To this ghastly plight, conflict, the antithesis of the teaching that all are one in Christ, has reduced us.

II.

"With minds puffed with pride, they strive to be subject to no law, and to have respect for no authority." Pride manifests itself in many ways. In the present instance, it is the original "*non serviam*", or in its Bourbon form, "*L'Etat c'est Moi.*" Restricting the scope of law to government, it is no exaggeration to say that the little group who dominate credit and industry have been and are above the law and have generally so considered themselves. They have exempted themselves from accountability to legislature or court. Pius XI affirms that those who exercise "despotic economic domination" have enslaved governments: "The State which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good, has become a slave, bound over to the service of human passion and greed." [2]

Should anyone object to this papal characterization as too strong, let him turn to the opinion of secular experts. The following are typical. Professor M. J. Bonn declares: "Since people have learned that Government can be made use of as an agency for distributing the national dividend according to their liking, they all go in for politics. Politics in the old sense of the word—the occupation with religious or constitutional questions—have disappeared in most countries. In most countries, political parties are economic groups decorated with political symbols, because these symbols had some meaning in

[2] *Quadragesimo Anno*, Litterae Encyclicae Pii XI, *Acta Apostolicae Sedis*, Vol. XXIII. Num. 6, 1 June, 1931. Typis Polyglottis Vaticanis, Rome. Trans. *Forty Years After*, edition, National Catholic Welfare Conference, Washington, D. C. Succeeding references are to this translation; those to the *Condition of Labor* (*Rerum Novarum*, Litterae Encyclicae Leonis XIII, Leonis XIII Acta, X, 1891, Typographia Vaticana, Rome) are to the translation of the International Catholic Truth Society, Brooklyn. The *Quadragesimo Anno* is referred to as *Q. A.*; the *Rerum Novarum* as *R. N.*

the past. This being the case, the activities of most people in politics are economic." [3]

Professor Luigi Amoroso says: "It [our civilization] is staggering under the weight of a concentration of industries and banks which is not so much the result of a change in technical processes as the expression of a greed for wealth and power, of the universal effort to subject the needs of everyone to the poliorcetical interest of a few groups. The oligarchy of money is the most relentless of oligarchies. It must be disarmed before confidence can revive." [4] Mr. C. C. Vickers testifies: "I have never heard, and in none of the papers which have been circulated have I read, a single case where a State has interfered with business against the wish of business. Amongst the cases with which I am familiar—except one or two special cases affected by political considerations and of an extent so small that one can ignore them—the instances where the State has interfered with business for economic reasons are those where business has compelled it to do so." [5]

It should not be supposed that the pride of banking power with the frightful social consequences which it wreaks, confines itself to any one country. It cuts across national boundaries; it covers the entire world. Pius XI asserts: "But after modern machinery and modern industry had progressed with astonishing speed and taken possession of many newly colonized countries no less than of the ancient civilizations of the Far East, the number of the dispossessed laboring masses, [*proletariorum inopum numerus*], whose groans mount to Heaven from these lands, increased beyond all measure." [6] The spread of conquering capitalism to exploit "backward countries," especially during the past fifty years, makes one of the most sordid chapters of history. Traced to its source, it is found rooted in pride of power. The Holy Father affirms: "As regards the relations of peoples among themselves, a double stream has issued forth from this one fountainhead [despotic economic domination]: on the one hand, economic

[3] International Institute of Intellectual Coöperation, Paris, *The State and Economic Life*, Proceedings of the First International Study Conference, held at Milan, 23-27 May, 1932, p. 14.

[4] *Ibidem*, p. 39.

[5] *Ibidem*, p. 75.

[6] *Q. A.*, p. 21.

nationalism or even economic imperialism; on the other, a not less noxious and detestable internationalism in financial affairs, which holds that where a man's fortune is, there is his country."[7] For details of the ruthless "March of Empire" over undeveloped countries, for example, China, South Africa and Latin America, the reader is referred to Professor Moon's carefully documented *Imperialism and World Politics*.[8]

In our own country, recent events demonstrate the extent to which powerful banking and industrial figures exercise control over the government. It may perhaps be conceded that such scandals as Teapot Dome, the air-mail contracts, and the shipbuilding contracts are to be expected under government by human beings. The same may perhaps be said of the recent munitions disclosures, and of the reputed corruption of state legislatures, for example, by the steel industry in Pennsylvania and by the utilities industry in Connecticut. But certain events of the past twenty months belong in an entirely different class. They show precisely where public authority and power lie. Since NRA, no industry has accepted in its code of fair competition a single essential provision that it was not willing to accept. No major steel or rubber company has permitted the Government to conduct an election among its employees, although in each instance the employees had petitioned for an election to determine their choice of representatives for collective bargaining. Several large industries, with employees numbering upward of three million, have successfully resisted a code of fair competition and are still uncoded. Among them are the utilities, the telegraph and telephone industries, and the insurance companies. These facts would seem to indicate the magnitude of the opposition in the crusade for social justice.

The pride of economic power and the consequent cost in nation-wide suffering can be understood only by keeping in mind two outstanding social facts of the last century. They are: the dominance of Calvinistic theology in the business world, and the absence of protecting barriers, such as the guild structure provided in the Ages of Faith.

To-day, several European scholars are emphasizing the fact that in countries of mixed religious composition the owners of

[7] *Q. A.*, p. 33.

[8] Macmillan, New York, 1927.

capital are "overwhelmingly Protestant," and that the Calvinistic tenet that financial success is the mark of divine election, goaded them on to wealth.[9] Professor R. H. Tawney writes: "What is significant, in short, is not the strength of the motive of economic self-interest, which is the commonplace of all ages and demands no explanation. It is the change of moral standards which converted a natural frailty into an ornament of the spirit, and canonized as the economic virtues habits which in earlier ages had been denounced as vices. The force which produced it was the creed associated with the name of Calvin. Capitalism was the social counterpart of Calvinist theology."[10]

The second fact to be noted is that captains of industry, especially during the last century, had no opposition to prevent them from exploiting the masses of the people. The destruction of workers' guilds, especially in England, may be dated from the economic Protestant Reformation. In France, the law of 14 March, 1791, outlawed workers' guilds by forbidding persons of the same occupation from electing officers or making rules to promote their common interest. Thereupon, in the course of the century, the guilds virtually disappeared. In 1891, in the preamble of *Rerum Novarum*, Leo XIII placed their destruction first in the list of the four causes that plunged the working classes into misery and degradation. Since *Rerum Novarum*, there has been some growth of workers' unions, especially in Belgium, Holland, and Germany. In the United States the development has been negligible, almost entirely because of employers' use of the injunction, "yellow dog" contract, company-owned towns , blacklists and espionage. At present, less than ten per cent of the forty-nine million workers are in unions. As a result, workers, especially in the unskilled occupations, have been exploited and oppressed, and, together with employers, have been subjected to long periods of "hard times", every three to seven years. Finally, it is highly significant that early capitalism, supported by Cal-

[9] Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, p. 35, trans. by Talcott Parsons; Charles Scribner's Sons, New York, 1930.

[10] *Ibidem*, Introduction, p. 2. See also Tawney, *Religion and the Rise of Capitalism*, p. 105, Harcourt, Brace & Co., New York, 1926; and André Siegfried, *Initiation à la Vie aux Etats Unis*, Chapter VIII, *Les Religions et leurs consequences dans la vie pratique*, Paris, Librairie Delagrave, 1931.

vinism, allied itself with the State in destroying workers' organizations. Now it spurns interference from the State as well as from religion.[11]

III.

"They call self-love liberty and think themselves *born free like a wild ass's colt*" (Job 11:12). This sin of the financially powerful consists not merely in saying one thing and meaning another, but in arguing themselves into accepting the falsehood, and forcing others to believe it. To the extent that the sin is self-deception, it is the sin of madness. Inasmuch as it affects only a very few, it is to be deplored, but it is not especially alarming. The real evil is that a fractional number of dominant figures wield tremendous power and, through manipulation of the divers instruments of propaganda, inflict untold suffering on the entire nation. As already suggested, the deception turns on the word "liberty," in whose name so many crimes have been committed. What the powerful hold up for public applause is individual freedom, a boon that everyone wants to enjoy. What they seek to accomplish is to keep workers competing in the open market, without any restraints from labor organizations or statutes. The net result is deeper degradation of wage earners and greater opportunity for wealth and power by industrialists.

Leo's words, "they call self-love liberty," apply especially to our country. No other people has indulged in so much nonsense about liberty or paid it so much lip service. One recalls Rotary speeches that "liberty and free enterprise have made American industry the leader of the world". In a recent signed article entitled, "U. S. Business System Yields World's Most Luxurious Living Standards," Robert L. Lund, Chairman of the National Association of Manufacturers, reviews the expansion of American industry and concludes: "These advances have come because we have had under our American system the free play of individual enterprise."[12]

True, our total manufactures including automobiles, food products and clothing, far exceed those of any other people. But it is pure hokum to argue that liberty and free competition have produced this result. The fact is that, unlike most industrial countries, we have a farm population that provides a

[11] Cf. Weber, *op. cit.*, p. 72.

[12] *Washington Herald*, Feature Section, Sunday, 24 February, 1935.

ready market for the manufactured output of our cities and, what is more vital, we have the most accessible and diversified natural resources of any people in the world. The recent exploitation of these resources rather than freedom of competition account basically for our manufacturing preëminence. The sober truth is that freedom of competition among workers has, over a period of seventy-five years, reduced the wage-earning masses to a condition described by Popes Leo and Pius as "proletarianism" and has brought the country to the verge of collapse.

Contemporary activities of powerful financial interests fully support the foregoing conclusions. Thus the American Liberty League, organized 15 August, 1934, declares that it seeks to safeguard American liberties and that it aims to "defend and uphold the Constitution of the United States, and to gather and disseminate information that will teach the duty of government to encourage and protect individual and group initiative and enterprise" etc.[13] The League does not demand that everyone of the ten million people unemployed be protected in his liberty to have a job and to get an annual wage high enough to enable him to become a property-owner. In fact, it stands for a legalistic liberty which would give still more liberty to the infinitesimal minority that already has too much.

Another illustration is that of American newspaper publishers. Their plea for "liberty" is set forth in the slogan, "freedom of the press". No one will question the necessity of keeping the press free from domination by government or by any political group. But no fair-minded person will say that newspaper publishers, as employers, should be exempt any more than are other employers, from restrictions on their liberty to oppress their mechanical or other employees, especially children. In their Code the publishers insist that by submitting themselves to it they do not waive any constitutional rights, or consent to any interference with "the constitutional guarantee of the freedom of the press".[14] Referring to this provision when he signed the Code on 17 February, 1934, President Roosevelt wrote caustically:

[13] American Liberty League, Pamphlet, A Statement of Principles and Purposes.

[14] Code of Fair Competition for the Daily Newspaper Publishing Business, Approved, 17 February, 1934, Art. VII.

Of course, also, nobody waives any constitutional rights by assenting to a Code. The recitation of the freedom of the press clause in the Code has no more place here than would the recitation of the whole Constitution or of the Ten Commandments. The freedom guaranteed by the Constitution is freedom of expression and that will be scrupulously respected—but it is not freedom to work children, or do business in a fire-trap or violate the laws against obscenity, libel and lewdness.

The foregoing and similar activities—and the list could be added to indefinitely—illustrate the essential fact that powerful employing interests are using liberty to cloak selfishness. "They call self-love liberty."

What has been said up to this point may be summarized as follows. The little group who dominate credit and industry are guilty of these sins: 1. dismemberment of the Mystical Body, 2. pride of power, and 3. self-deception. Their conduct has forced more than half of the population into permanent proletarianism with resultant incalculable spiritual loss; and has brought on regularly recurring depressions which deepen spiritual and physical suffering for periods varying from two to seven years.

IV.

What are the remedies? Piux XI indicates two changes as imperative: first, moral regeneration; and second, establishment of a new social order, constituted of "occupational organizations". First, moral regeneration is necessary. "For this pitiable ruin of souls which, if it continue, will frustrate all efforts to reform society, there can be no other remedy than a frank and sincere return to the teachings of the Gospel. Men must observe anew the precepts of Him who alone has the words of eternal life, words which, even though Heaven and earth be changed, shall not pass away." [15]

Making full allowance for the fact that the great masses of toilers, in cities and on farms, also commit sin, and that consequently work among them is by no means to be neglected, the central drive must be to effect a change of heart in, and an acceptance of Christian teaching by, the small coterie in charge

[15] *Q. A.*, p. 43.

of banking and industry. They are the chief source of the evil, because they have the power. Here the attack must be made.

The task is not easy, but neither is it overwhelming. Some employers, Catholic and non-Catholic, are right-minded and are sincerely trying to do what is fair and just. The employer in this group, and his plight is pathetic, says: "I know it is wrong for me to pay my people only $500 per year; but what can I do? If I pay them more, my competitors will get the market and I will have to go out of business." This employer (and the number similarly situated is far from few) faces the dilemma: doing right and going out of business, or, doing wrong and staying in business. Such employers can be counted on to help in the work of moral education. They will welcome any activity in the cause of social justice.

Moreover, the depression has made many business men, large and small, open-minded. They are looking for light. They are even saying that more and more attention should be given to the moral phases of industry, even that religion has a place in it. Here is a fertile field for cultivation. Apparently the best way to develop it is through the personal apostolate of the priest among influential Catholics. Personal visitation, personal discussion, personal argument, and personal persuasion, offer the greatest hope for success. To be sure, this strategy assumes that the priest himself is informed and well grounded on economic questions and the papal teachings regarding them. But with his training in moral theology, supplemented by reading in the field, a priest should not find it difficult to meet this requirement.[16]

So much for the specifically moral side of the solution. But the Holy Father does not let the matter rest there. In a very practical way, he holds that spiritual forces are to be reinforced with material sanctions. He asserts: "In the first place, due consideration must be had for the double character, individual and social, of capital and labor [*et rei seu dominii et operae seu laboris ratio*] in order that the dangers of Individualism

[16] A list of Catholic Readings on social and economic problems is published in pamphlet form by the Bruce Publishing Co., Milwaukee. The necessity of adequate training in seminaries is discussed in my paper: "Training the Priest for Leadership in the Social and Economic Field," National Catholic Educational Association, Report of the Proceedings and Addresses, Thirtieth Annual Meeting, St. Paul, 26, 27, 28, 29 June, 1933; vol. XXX, no. 1, pp. 599-609.

and of Collectivism be avoided. The mutual relations between capital and labor [*mutuae utrorumque relationes*] must be determined according to the laws of the strictest justice, called commutative justice, supported, however, by Christian charity. Free competition and still more economic domination must be kept within just and definite limits, and must be brought under the effective control of the public authority, in matters pertaining to this latter's competence." [17]

The major problem, here and now, is to hold "free competition . . . within just and definite limits". The competition to be restrained is not that of producers in marketing their goods. Through trade associations and monopoly arrangements there is entirely too much of this kind of restraint now. At least two-thirds of all the goods and services produced in the United States in 1929, were marketed under price control more or less rigidly maintained. What the Holy Father has in mind is the competition of workers, each against the other. Here there must be more and more control.

As to the means to be used in the United States to effect the latter kind of control, two courses of action should be carefully distinguished: one to be pressed vigorously at once and the other, only after the first is fairly well under way. The first may be regarded as the groundwork, and the second as the superstructure. The first is that outlined by Leo XIII in 1891; the second that by Pius XI in 1931.

Briefly, the first plan requires competition among workers to be restrained by legislation and by labor unions. It is a mistake, says Pope Leo, to hold that the State should intervene only when either an employer refuses "to pay the whole of the wages," or a worker does "not complete the work undertaken".[18] The State must go further, because labor is both "personal" and "necessary". Because it is personal a man can dispose of his labor as he will and even work for nothing. But because it is necessary he "has a right to procure what is required in order to live".[19] To guarantee this minimum, the State should intervene by requiring the payment of a decent minimum wage. In effect, this means forbidding competition below a fixed standard. In a previous paragraph the Pontiff

[17] *Q. A.*, p. 34.
[18] *R. N.*, p. 27.
[19] *R. N.*, p. 27.

affirms: "The laws should be beforehand, and prevent these troubles [strikes due to long hours, low wages and other abuses] from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ." [20]

But state intervention, while necessary, is not the preferred method of effecting social justice. "In order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to Societies or Boards [*satius erit eas res judicio reservare collegiorum*] such as We shall mention presently. . . ." [21]

An essential part of the *collegium* is the labor union. After indicating the necessity of various forms of mutual insurance societies and charitable foundations, the Encyclical continues: "The most important of all are workmens' associations [*sodalitia opificum*]; for these virtually include all the rest. . . . It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective." [22] These associations the Encyclical defines as "particular societies", that is, parts of the State, which the State cannot prohibit: "For to enter into 'society' of this kind is the natural right of man, and the State must protect natural rights, not destroy them." [23] Accordingly, the Pontiff declared in 1901 in *Graves de Communi,* Christian Democracy: "That is the reason why we have incessantly exhorted Catholics to enter these associations for bettering the condition of the laboring classes. . . ." [24]

Forty years elapsed between the publication of Pope Leo's program and that of *Quadragesimo Anno* in 1931. The latter took over the former and went far in advance of it. *Quadragesimo Anno* called for not only labor legislation (p. 9) and labor unions (p. 11), but for a complete overhauling of the

[20] *R. N.*, p. 24.
[21] *R. N.*, p. 28.
[22] *R. N.*, p. 29.
[23] *R. N.*, p. 31.
[24] *The Great Encyclical Letters of Leo XIII, op. cit.*, p. 486.

social order through the establishment of "occupational groups" (p. 27 et seq.). Unfortunately, up to 1931, we in the United States made little progress even with the program of 1891. Only in 1933 we made a beginning by fixing wages and hours by law and by permitting workers under Section 7a of the National Industrial Recovery Act to organize in unions. Manifestly, an enormous amount of work lies ahead, which will probably take years to accomplish.

In view of these facts it is necessary to indicate only the broad features of the proposals of *Quadragesimo Anno* for social reorganization. The Encyclical would have the workers and employers in every industry, in cities and on farms, grouped in a vertical organization, and every organization presided over by the government. Each organization in turn would be linked with every other, under a supreme council of workers and employers, also presided over by the government. Obviously this plan assumes that workers are organized. This brings us face to face with the pitiable fact that organization among American wage-earners is practically nonexistent, covering, as it does, not more than ten per cent of the forty-nine million persons gainfully employed. Here is the starting-point for action. That the obstacles to free organization are great, no one will deny; but it is idle to talk of social reconstruction until they are overcome.

The Holy Father, in a concluding paragraph of *Quadragesimo Anno,* issues the solemn injunction: "No stone, then, must be left unturned to avert these grave misfortunes from human society. Toward this one aim must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of divine grace, the destiny of the human family lies in our hands." [25] The original text is more impressive and far less restrained: "*Nihil igitur intentatum relinqui debet ad tanta mala ab humana societate avertenda: huc labores, huc industriae omnes, huc assiduae fervidaeque ad Deum praeces vergant. Etenim, divina adiuvante gratia, humanae familiae sortes in manibus nostris sunt.*" [26]

[25] *Q. A.*, p. 47.

[26] *Acta Apostolicae Sedis*, vol. XXIII, num. 6, p. 227.

To summarize: Those who dominate credit and industry have by their sins caused the present social upheaval. They, in particular, are in need of moral education and regeneration. For their own and especially for the common welfare they should be subjected to the social restraints of legislation and organization. After this much is accomplished, the program for social reconstruction on the basis of "occupational organizations" should be pushed vigorously. The work is formidable, but the Church is on record, and its representatives may not shrink from the task marked out for them.

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THE CASE METHOD IN CANON LAW.

MANY OF the best American law schools, following the lead of Harvard, employ in the teaching of law what is called the case method. The method may be used exclusively or in conjunction with text books. When it is used exclusively, no text books are used. The student's equipment consists of case books, compilations of actual decisions of various courts, English and American, edited so as to present progressively the principles of various branches of the law. If one were to peruse the titles of a set of school books in use by the average student of law according to this method, one would find something life this: Cases on Contracts; Cases on Torts; Cases on Evidence; Cases on Real Property; Cases on Personal Property; Cases on Damages; Cases on Conflicts of Laws; Cases on Mortgages, Bankruptcy, Equity Jurisprudence, etc., etc.

The student is required to read the cases and to brief them. His progress in knowledge of the law emerges slowly from his study of the cases and from their discussion in class. From the cases he learns the principles, their modifications and limitations, and how they are applied in actual litigation.

An objection sometimes urged against this method is that it neglects the principles of law and concerns itself only with concrete applications. This is to misunderstand it completely. It is, of course, possible that some particularly obtuse law student might begin the reading of his case books with the idea that his task were merely to catalog concrete instances in the expectation that some of these might be exactly duplicated in his future practice. Of this type, no doubt, was that lawyer, famous in legal anecdote, who had been engaged for the defence of a damage suit growing out of an injury caused by a case of bottles which had fallen from his client's apartment into the street. The acute advocate searched the digests of legal decisions in the hope, as he said, of finding a case about bottles falling out of a window. A "bottle case" has become a by-word for a case exactly similar in every circumstance to the one in litigation. But the study of law by the case method is not a search for "bottle cases". If it were nothing more than that, it would be a ridiculous waste of time, and would never have been adopted and retained by some of the leading American law schools.

It is perfectly evident that the study of jurisprudence, no matter by what method, must concern itself with principles. And the case method does concern itself with principles. If the student fails to grasp the principles involved in the decision he gets nothing out of the case. The difference between the case method and the text-book method is not that one concerns itself with cases and the other with principles. Both methods are concerned with principles. But the difference is that the student according to the case method must dig out his principles laboriously for himself and disentangle them from a mass of complicated circumstances, whereas the reader of a text book finds the principles of law, all cut and dried, clearly and concisely formulated for him.

The case method has been and still is the object of an animated controversy in law-school circles. Against its exclusive use, it is urged that it takes too much time; and that, consequently, the student is unable to cover more than a comparatively small field of the law. Its exponents will admit this; but they claim that this defect is more than counterbalanced by the advantage of thoroughness. No other method of study, they say, gives the student so sure a grasp of legal principles, enables him so readily to discern a principle in a tangled mass of conflicting circumstances, to sense the limits of its proper application, and to gauge the modifications imposed on it by counter-principles which may occur in the same case.

In our modest judgment the greatest advantage of the case method is its interest. Only the keenest mind can absorb an intellectual diet made up entirely of abstruse principles. Most of us need to take this strong intellectual food with a liberal admixture of concrete instances for illustration. Every teacher, no matter what be the subject which he is trying to explain, has noticed that one of the first questions asked by the student is: "What would be an example of the application of that principle?" It is sometimes necessary in insist that the student make the intellectual effort which is required to grasp the abstract principle even without any concrete illustration. Abstract truth is still truth; and the student must develop the ability to grasp it. But there is no doubt that the process is made very much easier by concrete illustrations.

This is certainly true of the study of law. Abstract legal principles assume an absorbing interest when viewed in their application to cases that have been in actual litigation. A student who could not spend two consecutive hours profitably in the reading of text books, can spend many hours a day in reading and briefing cases. He learns the principles from the cases, more slowly it is true, but also more thoroughly and more pleasantly.

How far can the case method be used in the teaching and study of canon law? Teaching and study present two distinct problems. Few priests are interested in the teaching of canon law; but all, especially since the Code, are interested in its study. We are all teaching ourselves by studying the Code.

Moreover, there is a very great difference in the extent to which the case method may be used in public teaching and in private study. The Holy See has prescribed the method to be used in teaching canon law. In a decree issued shortly after the promulgation of the Code, the Sacred Congregation of Seminaries and Universities declared:

> Accordingly, this Sacred Congregation commands and enjoins upon all universities and schools of canon law which, according to canon 256, § 1, are subject to it, that in the course which has hitherto been appropriately called *schola textus,* in which canon law is treated thoroughly and copiously, the subject be hereafter taught in such a way that the students be led as it were by the hand to a thorough knowledge and understanding of the Code, not merely by the synthetic presentation of the matter contained in it, but by an accurate analysis of each canon. That is, the professor in teaching canon law must give a thorough interpretation and explanation of each canon, adhering strictly to the order of the Code itself and to the succession of its titles and chapters.[1]

It must consequently be admitted that in the public teaching of canon law the approved method is the analysis of the canons themselves. There is no room for the *exclusive* use of the case method. Yet it is absolutely permitted and will be of the greatest advantage to supplement the analysis of the canons by the study of concrete cases. And here we must understand

[1] Decree of the Sacred Congregation of Studies, 7 August, 1917; *Acta Apostolicae Sedis*, Vol. IX, p. 439.

the term "cases" in a rather broad sense, as including not only controversies actually decided by the Rota or the Supreme Signature, but also questions referred to the various Sacred Congregations, instructions issued by them on the application of the canons, interpretations made by the Code Commission, declarations of the Supreme Pontiffs, etc. All Roman documents which affect the canons of the Code are in point in connexion with the analysis of the canons. And it is a fact of experience that nothing contributes so much stimulating interest in canon law as does the study of authentic modern instances. Besides, in special courses and seminars, the subject may be pursued strictly according to the case method. We shall offer an example of this kind of work before concluding. For the present, let us turn our attention to methods of private study.

In the private study of canon law there is no restriction as to method. The principal object of study should certainly be the text of the Code itself. We have heard of one priest who carries the Code in his pocket and reads it from cover to cover at least once every year. If we all did that, we should soon know a great deal of canon law—much more, no doubt, than is gained by a sporadic study of commentaries. It is true, some priests still fail to recognize what a treasure we have in the Code. They still speak of canon law as if it were some occult science accessible only to that mysterious breed of human beings whom they refer to as "canonists". They seem not to realize that every priest engaged in the ministry is to-day very much of a "canonist". For the Code does not consist merely of those highly specialized and technical rules of procedure which constitute the Fourth Book, *De processibus,* rules with which the average priest does not concern himself very much but which he is content to leave to the officials of the diocesan Curia and to specially trained advocates and judges. Besides these, the Code contains many clear, succinct, and final solutions of points of moral theology which were disputed for centuries in the profuse dissertations of moralists, but which are now of everyday application. This is especially true of that part of the Code which deals with the discipline of the Sacraments. These, every pastor must now know; and his knowledge of them will depend on his knowledge of the Code.

A respected priest, himself a Doctor of Canon Law, was recently reported as saying: "The average priest has neither the time nor the inclination either to get up or to keep up on canon law". We are firmly convinced that this is an exaggeration. Some priests, no doubt, will be found who are still ignorant, or negligent, or both, as regards this fundamental subject of their sacred profession. But this is not a condition complacently accepted by the majority. The average priest is interested in canon law, and is a student of the Code.

Taking for granted a fundamental study of the text of the Code itself, what room, if any, is there in the private study of canon law for what we have called the case method?

We shall answer this question by applying the case method successively to several provisions of the Code. For the sake of clearness, however, a word of explanation is necessary on a point which has already been mentioned. We have already adverted to the much wider meaning which attaches to the word "case" in relation to canon law than in relation to American civil law. In the latter, a case always means a judicial decision which has been handed down by some state or federal court in actual litigation. Such decisions have the force of law, and it is with them even more than with statutory provisions, that the law student is chiefly concerned. In the law of the Church, judicial decisions have not the force of general law. The Code explicitly states this, but it at the same time calls such decisions "authentic interpretations of the law".[2] They are authentic in the sense that they are binding on the parties actually involved in the litigation. The same is true of replies or "resolutions" which are given by way of rescript in those controversies which the Sacred Congregations decide in a disciplinary rather than in a strictly judicial manner. In both cases, though the decision has not strictly the force of law, it furnishes an excellent norm for private interpretation, and may therefore be included among the "cases" available for the study of canon law by the case method.

Of even greater importance and authority are the replies of the Commission for the Authentic Interpretation of the

[2] Canon 17, § 3.

Canons of the Code. By virtue of canon 17, § 2, and of the *Motu proprio* of 15 September, 1917, which created the Commission, these interpretations have the force of general law, and, provided they have been duly promulgated by publication in the *Acta Apostolicae Sedis,* they become for practical purposes part of the Code.

A third class of "cases", occupying a position intermediate in importance between particular decisions, judicial or disciplinary, and the interpretations made by the Code Commission, are the so-called Instructions which from time to time are issued by the various Sacred Congregations. The scope of these Instructions, as stated by His Holiness Benedict XV, is "to illustrate and to render more effective the precepts of the Code".[3] Hence, whether the Instructions themselves be preceptive or merely directive—a question which must be determined from their text and context—they are always entitled to the greatest respect, and must be numbered among the "cases" which will render the provisions of the Code more concrete and intelligible.

In the application of the case method to canon law, therefore, the word "case" has a very comprehensive meaning. It includes not only judicial and disciplinary decisions, but also the Instructions issued by the Sacred Congregations explaining or insisting upon the provisions of the Code, and finally authentic interpretations made *per modum legis,* either by the Code Commission, or by the Holy Father himself, or by any other agency which may be designated by him. With this understanding, let us proceed to a few specific examples. They are chosen almost at random from a very great mass of material which has been officially published in the *Acta Apostolicae Sedis* during the past sixteen years.

1. Canon 6, 6°, provides: "If any of the disciplinary laws (other than penal) which have hitherto been in effect is not mentioned either explicitly of implicitly in the Code, it is to be regarded as having lost all force and effect, unless it be found in approved liturgical books, or unless it be a divine law, positive or natural."

(a) Upon the first reading of this text it is not absolutely clear whether the revocation of a law (which is not contrary

[3] *Motu proprio,* 15 September, 1917.

to the Code) by the mere omission of mention of it in the Code, applies only to general laws or also to particular ones. It is certain that it does not apply to particular laws; but this is a point which is not always sufficiently emphasized in commentaries. It is made quite clear, and that in a manner such as to make it also easily remembered, by a case which we shall briefly summarize.

In Germany, a law of a provincial council forbade clerics to wear beards. Since no mention of such a prohibition occurs in the Code, the question arose whether it remained in effect after the Code. The Sacred Congregation of the Council replied substantially as follows: Since the law in question is not contrary to the Code, it is not revoked by canon 6, 1°, because that provision applies only to laws, general or particular, which are contrary to the Code. Neither is the law in question revoked by canon 6, 6°, because that part of the canon applies only to general laws, and not to particular ones. Hence the particular prohibition against clerical beards in Germany remains in effect after the Code.[4]

(b) From the same text of canon 6, 6°, there would seem to be some doubt as to the status of laws which, though general in their application, are of a temporary nature, and which existed up to the enactment of the Code but are nowhere mentioned in it. The principle that such laws remain unaffected by the Code has been practically established by several decisions, of which we shall cite two.

A decree of the Holy See had been issued in 1911, governing clerics who were bound by the laws of their respective countries to perform military service. Since the Code makes no mention of this decree, but simply declares clerics exempt from military service, the question arose whether the provisions of the decree were to be regarded as still binding after the enactment of the Code. The Sacred Congregation of Religious replied that the decree was not revoked by the Code, because it was a temporary provision.[5]

[4] Sacred Congregation of the Council, 10 January, 1920; *Acta Apostolicae Sedis*, Vol. XII, p. 43.

[5] Sacred Congregation of Religious, 15 July, 1919; *Acta Apostolicae Sedis*, Vol. XI, p. 321.

The second decision in point is one by the Holy Office. The question had arisen whether the prescriptions regarding the Council of Vigilance,[6] and the oath against Modernism,[7] were to remain in effect after the Code, in view of canon 6, 6°, and in view of the fact that they are nowhere mentioned in the Code. The Holy Office replied that the aforesaid provisions, which were made as a safeguard against current Modernistic errors, are not mentioned in the Code because they are of their nature temporary and transitory; but that, since the virus of Modernism has not ceased to spread, those prescriptions must remain in full force and effect until the Holy See decrees otherwise.[8]

In the examples which follow we shall try to economize space by giving in a rather condensed form, first the principle of law which is proposed for study, and then some cases which throw light on that principle. In actual practice, however, the cases should be studied rather fully. The mere reading of a summary makes very little impression on the mind. The whole value of the case method lies in the leisurely and attentive consideration of a case with all its facts and circumstances, and the careful distillation from it of the principle which it illustrates.

2. *Principle.* Canon 335, § 1, states in general terms that the bishop has the right and duty of governing his diocese, in spiritual and in temporal matters, with legislative, judicial, and coactive power, to be exercised according to the sacred canons.

Cases. (a) The bishop may prescribe the qualifications of advocates for admission to practise in the diocesan curia, and he is not obliged to admit to such practice advocates not so qualified, even though they be members of the College of Consistorial Advocates in Rome.[9]

(b) The legislative power of bishops does not extend to passing diocesan laws contrary to the general law of the Church, though episcopal laws may further define whatever is left undefined by the general law. Thus, where a law of

[6] Cf. the Constitution, *Pascendi*, of Pius X, 8 September, 1907; Gasparri, *Codicis Juris Canonici Fontes*, Vol. III, p. 690.

[7] Cf. *Motu proprio* of Pius X, 1 September, 1910; Gasparri, *op. cit.*, Vol. III, p. 774.

[8] Holy Office, Decree, 22 March, 1918; *Acta Apostolicae Sedis*, Vol. 10, p. 136.

[9] Supreme Signatura, 15 December, 1923; *Acta Apostolicae Sedis*, Vol. XVI, p. 96.

a provincial council forbade priests to send Mass stipends out of the diocese, it was held that the law was in contravention of the Code (canon 838), and hence that it need not be observed.[10]

3. *Principle.* Ordinary jurisdiction is that which is annexed by the law itself to an ecclesiastical office (canon 197, § 1); and this may be delegated, unless delegation is expressly prohibited (canon 199, § 1).

Cases. (a) The jurisdiction of pastors for confession, though ordinary (canon 873, § 1), cannot be delegated, because canon 874 contains an implicit prohibition against its delegation.[11]

(b) Even the narrowly restricted power which is given to Ordinaries under canon 822, § 4, to permit the celebration of Mass in an otherwise suitable place outside a church or oratory, although it is to be exercised *per modum actus* and in extraordinary cases, is still ordinary jurisdiction, and there is no prohibition against its delegation. Hence it may be delegated, provided the conditions prescribed in canon 822, § 4, be complied with.[12]

4. Finally, we offer an example of the application of the case method to seminar work in canon law courses. Among the most difficult provisions of the Code are those which define the various aspects of matrimonial consent (canons 1081-1092). Here is a particularly fertile field for the application of the case method. Whether in a seminary course or in private study, we believe there is no sure way of penetrating the meaning of these canons than the study of selected cases. In the following schedule,[13] which we offer without extended explanation, references are given to decisions which may be found in *Acta Apostolicae Sedis* (AAS) or in the collected decisions of the Rota (RD). The cases are grouped under nine heads, according to the ground of nullity which was claimed at the trial. The decision is indicated by the letters (c), *Constat de nullitate,* or (nc), *Non constat de nullitate.*

[10] Sacred Congregation of the Council, 19 February, 1921; *Acta Apostolicae Sedis,* Vol. XIII, p. 228.

[11] Code Commission, 16 October, 1919; *Acta Apostolicae Sedis,* Vol. XI, p. 477.

[12] Sacred Congregation of the Sacraments, 5 January, 1928; *Acta Apostolicae Sedis,* Vol. XX, p. 79.

[13] This schedule is the basis of a seminar course which is now being given in the Seminary of the Archdiocese of Chicago, at Mundelein.

1. Amentia.

AAS 2-121 (c)
AAS 7-572 (c)
AAS 9-242 (c)
AAS 10-517 (c)
AAS 12-338 (c)
AAS 13-54 (c)

2. Consensus Vitiatus Matrimonio Civili.

AAS 4-377 (c)
AAS 4-629 (nc)
AAS 5-164 (c)
AAS 7-51 (c)
AAS 11-358 (c)

3. Error circa Personam.

AAS 5-372 (c)
RD 2-334 (nc)

4. Consensus Simulatus.

AAS 3-525 (c)
AAS 6-516 (nc)
RD 3-15 (c)
RD 3-236 (c)
RD 3-346 (c)
RD 3-460 (c)
RD 4-459 (nc)
RD 5-210 (c)
RD 6-25 (c)
RD 6-323 (c)
RD 7-194 (c)
RD 8-48 (nc)
RD 8-196 (nc)
RD 11-36 (c)

5. Vis et Metus.

AAS 2-886 (c)
AAS 3-244 (nc)
AAS 3-661 (c)
AAS 4-108 (c)
AAS 4-182 (c)
AAS 4-646 (nc)
AAS 4-670 (nc)
AAS 5-253 (c)
AAS 6-675 (nc)
AAS 8-109 (nc)
AAS 8-158 (nc)
AAS 8-200 (c)
AAS 8-324 (c)
AAS 9-144 (c)
AAS 9-356 (c)
AAS 9-441 (nc)
AAS 9-464 (c)
AAS 9-503 (c)
AAS 9-574 (c)
AAS 10-70 (c)
AAS 10-108 (nc)
AAS 10-158 (nc)
AAS 10-215 (nc)
AAS 10-291 (nc)
AAS 10-378 (nc)
AAS 10-420 (nc)
*AAS 11-22 (c)
AAS 11-89 (c)
AAS 11-192 (c)
AAS 11-290 (c)
AAS 11-428 (c)
AAS 12-373 (c)
AAS 18-501; Vanderbilt-Marlborough (c)
RD 3-202 (c)
RD 4-26; 4-261 (c)
RD 4-250; 5-485 (nc)
RD 4-301 (c)
RD 4-328 (nc)
RD 4-437 (nc)
RD 4-469 (c)
RD 5-321 (nc)
RD 5-611; 7-452 (nc)
RD 6-181 (nc)
RD 6-269 (nc)
RD 7-80 (nc)
RD 7-151 (nc)
RD 7-236; 8-132 (c)
RD 7-243 (c)
RD 7-356 (nc)
RD 7-385 (c)
RD 7-445 (nc)
*RD 7-111; 7-465 (nc)
RD 8-35 (c)
RD 8-212 (c)
RD 9-286; 11-65 (c)
RD 11-93 (c)

6. Conditio Impossibilis.

RD 6-323 (nc)

7. Contra Bonum Prolis.

AAS 9-32 (c)
RD 1-155 (nc)
RD 4-33 (nc)
RD 6-56 (c)
RD 6-339 (nc); 11-145 (c)
RD 8-139 (c)
RD 9-67 (nc)

8. Contra Bonum Sacramenti.

AAS 3-146 (nc)
AAS 4-146 (nc); 5-312 (c); 6-165; 7-292 (nc); Gould-De Castellane
AAS 4-708 (nc)
AAS 6-516 (nc)
AAS 7-51 (nc)
AAS 7-442 (c)
AAS 19-217 Marconi-O'Brien (c)
RD 6-7 (nc); 10-109 (nc)

* Coercion claimed by the man.

9. CONDITIO NON IMPLETA.

AAS 2-961 (c); 3-497 (c); cf. RD 1-68 (nc)
AAS 5-44 (nc)
AAS 10-108 (nc)
AAS 10-388 (c)
AAS 14-512 (c)
RD 3-172 (nc)

On the whole, it seems reasonable to conclude that the case method, which is widely used in the study of American civil law, has some interesting possibilities of application to canon law. It may be objected against the method that it is slow and suited to dull minds. Let us admit that that is the kind of mind which most of us have. The outstanding advantages of the method are thoroughness and interest. Its application to the formal teaching of canon law is limited by a decree of the Holy See which prescribes the analysis of the text of the Code as the approved method of teaching. In private study also the text of the Code should be the primary object of attention. But, both in formal teaching and in private study, there is also a wide and profitable field for the application of the case method to the science of canon law. Needless to say, the official commentary, *Acta Apostolicae Sedis,* in which these decisions are published, is an indispensable adjunct to the study of canon law by the case method.

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FIRST MODERN APOSTLE OF THE BLESSED SACRAMENT.

ST. NORBERT was born in Xanten, a small town in Germany, in the year 1080. He died in 1134. The eight-hundredth anniversary of his death was celebrated widely last year. His father was a wealthy nobleman; his mother was of royal blood, a descendant of the Lotharingian line, related to the famous crusader, Godfrey, Duke de Bouillon. At the age of twenty, he became a member of the chapter of canons of the collegiate church of Xanten and was ordained subdeacon. For some unknown reason, he refused to accept ordination to the priesthood at that time. It has been suggested that the reason for his refusal was his reverence for the sacerdotal state and a sense of his own unworthiness. St. Norbert never assigned any reason, and it may well be doubted whether his pious biographers perform any useful service in supplying motives for him. Assuredly, his conduct after his ordination to the subdiaconate offers no substantiation for the thought that he was then possessed of any special reverence for the dignity of one in major orders. This is mentioned for a very definite purpose. Attention should properly be directed to the man rather than his work. Any careful study of the saint will show clearly that the source and center of his sanctity was the Holy Eucharist. It is confusing and quite apt to be misleading to thrust his youthful whims and caprices into a consideration of his very real and eminently solid devotion to the Real Presence in the Blessed Sacrament. Monsignor Blunt has justly and properly called St. Norbert "the first modern apostle of the Holy Eucharist", "the herald of a new dawn", "the forerunner of Aquinas".

St. Norbert was gifted with a brilliant eloquence, unusual talents and a remarkably magnetic personality. The enormously wealthy Archbishop of Cologne, meeting him at Xanten, persuaded him to become a member of his episcopal household. At Cologne, Henry IV, of Canossa renown, succumbed to his charm and carried him off to become almoner and, though still but a subdeacon, chaplain at the imperial court. On the accession of Henry V (1105) Norbert came into even greater prominence at court, where he was recognized as a particular favorite of the new sovereign. He was one of the

group which negotiated with Pope Paschal II for the coronation of Henry and was present in St. Peter's when Henry, in violation of his solemn covenant, insisted on asserting the right of investiture and sacrilegiously imprisoned the venerable pontiff who refused to accede to his demands. It is undoubtedly true that St. Norbert had no foreknowledge of Henry's intentions. To his credit be it said that he remonstrated and protested against the infamous indignities to which the aged Holy Father was subjected and exerted every possible influence to bring about an amelioration of his suffering when he saw that a release could not be arranged. When the Pope reluctantly acknowledged the power of investiture in Henry, Norbert had the good grace to decline a proffered appointment to the diocese of Cambray, a see of considerable importance with ample revenues. However, the "worldly" life which had held him since his ordination at Xanten continued to exert a strong attraction for him and his experience with Henry V and Paschal II had no more potent immediate effect than to lead him to change the scene of his pleasures from the royal palace back to the archbishop's court at Cologne.

His conversion dates from the year 1115, in the summer of which year, under miraculous circumstances closely parallel to the experience of St. Paul on the road to Damascus, St. Norbert was summoned by a voice from heaven to "turn away from evil and do good". After resigning all appointments and trusts, he locked himself in his room and made a thorough examination of conscience. There he began the penitential practices which were to continue and to increase for the remainder of his natural life. In this critical stage of his spiritual formation he was blessed with the friendship and guidance of several holy friends whose influence is evident in his later life. Among these, the saintly Abbot Conon, head of the Monastery of Siburg, and Canon Richer of Rolduc are especially deserving of mention. Nor should the hours of fruitful meditation spent with the Hermit Ludolph be forgotten. A word about Conon and Richer will not be out of place here.

Conon is described by the prolific Rupert as one of the holiest men of his age, literally saturated with the lore of Sacred Scripture and thoroughly imbued with the spirit of St. Benedict. Under his able direction, the Monastery of Siburg was

strengthened in discipline and became famous for its loving adherence to the rule. Conon was Norbert's confessor and director. Richer was a canon regular. At Rolduc, a grotto not far distant from Aix-la-Chapelle, Albert de Tournay had established a house for canons regular in 1104. At the time of St. Norbert's conversion, Richer was at the head of the young community which was still in possession of its first burning fervor. He was a man of strong character and had refused to accept the abbatial blessing from the hands of the Bishop of Liége, his ordinary, because of that prelate's notorious simony. Richer was thoroughly sincere and a diligent student of the liturgy. He is said to have written at least one very valuable treatise on the rubrics of the Mass. These two men, under God, directed Norbert's first steps toward sanctity.

The saint was torn between two desires: he was strongly drawn toward the monastic life, but no less toward an active missionary career in which he could utilize the great talents God had given him. It was Conon who advised him to seek ordination to the priesthood and it was at the Abbey of Siburg, under Conon, "cujus doctrina et institutionibus optimis in timore et amore Domini profecit", that he prepared for the reception of major orders. It is very clear to all who have studied deeply the life of the saint that his great devotion to the Holy Eucharist dates from this period. The two preëminent characteristics of his devotion to our Lord in the Blessed Sacrament are quite evidently a development of the solid scriptural, dogmatic and liturgical foundation he received from Conon and Richer: his faith was reasonable, unquestioning, unwavering, and his devotion was thoroughly liturgical. His faith was much more than a belief; it was a *consciousness* of the reality of the Divine Presence. A spirit of reverence was engendered in him, but it was a spirit of genuine reverence which sought rather than fled from union with our Eucharistic Redeemer.

No longer diffident about accepting the burdens of the priesthood, St. Norbert presented himself to Frederick, Archbishop of Cologne, and requested not only that he be ordained but that he be ordained deacon and priest on the same day. Any reader of these lines who has access to Migne's *Patrologia Latina* will be amply repaid for the time and trouble involved

in reading the original *Vita Sancti Norberti,* included in Volume CLXX. The author of the *Vita,* a contemporary of St. Norbert (and traditionally held to be Blessed Hugh of Fosse, St. Norbert's first disciple), has failed to grasp the dramatic value of the Archbishop's astonishment at St. Norbert's strange request, and his accompanying promise that he would satisfy the prelate's curiosity as to reasons *after* his ordination. Into St. Norbert's mouth he puts the words, "Diaconus et Presbyter simul volo fieri . . . sic est in animo meo; nec poteris scire modo, scies autem postea." Naturally enough, Archbishop Frederick refused to consider ordaining first to learn reasons *postea.* Those familiar with conditions in Germany at that time will readily understand that the Archbishop might easily have been predisposed to consider the request favorably. A national council was then (1115) sitting in Cologne to excommunicate Henry V for his persistent assertion of the privilege of investiture which had been repeatedly revoked by popes and councils. Frederick could hardly have overlooked the very obvious advantage of having a recognized favorite of the emperor as a priestly champion of the rights of the Church. He granted the requisite dispensation from the canonical interstices (a dispensation not then reserved to the Holy See), but not until after St. Norbert had revealed to him, under the seal of confession, the revelations and inspirations which impelled him to make this unusual request. On one of the Christmas ember days of the year 1115, he was ordained deacon and priest.

Before offering Mass, he spent forty days in fasting, prayer and meditation as a preparation for his priestly career, afterward returning to Xanten to offer the Holy Sacrifice for the first time. During his first Mass, he preached an extemporaneous sermon to his confrères, exhorting them to undertake a much needed reform in their own household. He resumed his proper place as a canon of the chapter and with characteristic impetuosity continued this urging, day after day, not hesitating to rebuke the dean for his failure to impose a strict observance of the Rule of St. Augustine.

A call to reformation from the lips of one whose conversion was of very recent date, and whose sincerity was questioned on all sides, was not to be received meekly by canons who were

really in need of reform. They devised a method of punishment: the younger clerics insulted and derided him, while the older men studiously ignored him except to give systematic and quite unnecessary encouragement to the young canons to continue their ridicule. Norbert was zealous and humble but his virtues did not obscure from him the patent conclusion that he was to be no exception to the rule, "A prophet is without honor in his own country".

Reluctantly and with sorrowful heart, but with his zeal no whit diminished, he abandoned his efforts for the reform of his former colleagues and returned to Siburg. There he continued his preaching and incurred the enmity of those whose conduct, in his first fiery enthusiasm, he criticised with little discretion. As a result, he was summoned to appear before the Council of Fritzlar which, though it did not condemn him, recommended in no uncertain terms that he secure ecclesiastical sanction and authority before continuing to preach.

Convinced, finally, that he could not hope for any worth while results from his labors for reform in that country which kept the mistakes of his youth fresh in mind, St. Norbert determined to seek new fields. Like the great St. Francis a century later, he did nothing by halves. Accepting the evangelical counsel in its literal sense, he proceeded forthwith to liquidate all of his patrimony and distributed the proceeds to the poor. His renunciation of wealth was complete and irrevocable. One clause of the *Vita* in this connexion reveals his attachment to the Holy Eucharist in these first months of his priestly life when, seemingly, he was primarilly concerned with the missionary career which he thought was his vocation. The clause follows a description of the sale: he sold everything except "unam tabellam ad missam celebrandam", a portable altar on which to celebrate Mass. There is no need to emphasize the obvious, "Where thy treasure is, there thy heart is also."

It is difficult to repress a temptation to discuss the successful missionary work of St. Norbert. Pope Gelasius and Pope Calixtus generously accorded him *carte blanche* to preach anywhere in Christendom. He ministered to the faithful and preached to the clergy whenever and wherever an opportunity presented itself. The people were not slow to recognize the

truly holy character of this missionary and his fame went before him through France and Germany. Together with St. Bernard, whose friendship is one of the most beautiful things in his life, he vigorously opposed the manifold abuses of the day and waged relentless war on all heterodox doctrines and their exponents. Thus a biographer of Abelard says that, "although Norbert was far behind Bernard in political ability, the man who incurred his pious wrath was in an unenviable position. He had influence with the prelates of the Church on account of his reforms and the sanctity of his life; he had a profound influence over the common people, not only through his stirring sermons but also through the miracles which he wrought." Abelard was one of those who incurred this "unenviable pious wrath", a meeting of which he complains bitterly in the celebrated "History" of his misfortunes.

Of the many remarkable events narrated of St. Norbert in connexion with the Holy Eucharist, two deserve special attention. The first, and by all odds the better known, is the famous "spider episode". It occurred in a crypt of the abbatial church of the Rolduc canons, a crypt which is still preserved and which is said to be the most remarkable monument of its kind in the Rhine valley. During the celebration of Mass, a spider dropped into the Precious Blood. The rubrics then, as now, provided for the disposition of the Sacred Species, but St. Norbert did not take advantage of the rubrical permission and consumed the Precious Blood. At that time, and for centuries afterward, spiders were universally held to be poisonous and the ministers at the Mass marveled at Norbert's willingness to die rather than dispose of the Holy Eucharist in any other way than by consuming It. They were absolutely certain of fatal consequences: "magis elegit subire periculum, et totum quidquid erat hausit . . . se statim moriturum praestolabatur". However, the living insect escaped: "aranea integra per nares excussa est". This was cited in every biography of the saint for many centuries as a double miracle, a miracle of God's benevolent protection and a miracle of faith on the part of St. Norbert. The progress of science has changed the views of men with regard to the infallible efficacy of spiders as lethal agents, but nothing can ever detract from the heroic character of this act of faith so long as men

are able to understand and respect the nature and essence of courage.

The other occurrence took place in the Abbey of Floreffe in the year 1122. Just before the communion of the Mass, St. Norbert noticed a large drop of Precious Blood on his paten. The Blood was a marvelously brilliant red in color and was surrounded by rays of light which shone on It from the Host. Turning to his deacon, the saint sought confirmation of this miracle of love which God had deigned to work as a reward and corroboration of his faith, "Videsne, Frater, quod ego video?"

Both of these events are reflected in the statutory provisions which were later drafted for his order. Before referring to this, however, it may be well to recall his labors in the defeat of the heresy of Tanchelin, the accomplishment with which he is most frequently connected in brief appraisals of his career.

The twelfth century was productive of many great religious movements and witnessed a wonderful revival of religious fervor, but the many new orders which came into existence during this epoch are in themselves indirect witnesses to the existence of many abuses and scandals against which and for the remedy of which they were instituted. One need not be intimately familiar with the works of St. Bernard to realize that the sins and vices of his day were neither insignificant nor few in number. In the midst of these evils, there arose an innumerable group of self-appointed reformers who sought to profit from the disgust of those of the faithful who were sincere, and to cater to the desires of those of the "faithful" who wanted only an excuse to do evil. These sects spread over Europe but seemed actually to thrive in France, Germany and the Netherlands. They included the Petrobrusians, the Henricians, the Bogomiles, the Waldenses, the Cathari, the Albigenses, and, to mention but one more, the one here to be considered, the followers of Tanchelin.

Differing in names and leaders, except in minor details, the sects agreed in erroneous doctrine concerning the Church, the Incarnation and the Sacraments. Beginning with a denial of the validity of the Sacrament of the Eucharist when consecrated or administered by sinful priests, the heretics passed

on rapidly to a denial of the utility of the sacraments under any circumstances. When their sophistry failed to convince the people, the heretics were not above the use of force. Tanchelin was a fanatical demagogue, the more dangerous because of his abysmal ignorance and depravity. By permitting and encouraging licentious indulgence, he managed to surround himself with a formidable number of followers who succeeded in taking complete possession of the city of Antwerp and all of its houses of religion. Tanchelin had a special hatred for the Holy Eucharist and took insane delight in hunting out the Sacred Hosts which had been hidden at his coming. The profanation and defiling of the Sacred Species and of the vessels and vestments used in the Mass became almost a religious rite under his diabolical leadership. His tremendous hold on the people may be seen in the fact that they not only acquiesced but joined him in the celebration of a mock-marriage at which he espoused himself to Our Lady and proclaimed himself the Son of God! The Bishop of Cambray, in whose diocese Antwerp was then situated, had endeavored by every means at his command to eradicate the heresy and reconcile the people with the Church. Tanchelin was slain, but his pernicious errors survived him and seemed to be so thoroughly intrenched that there was no hope of converting the people. Hearing of St. Norbert's success and of his great devotion to the Blessed Sacrament, the bishop appealed to him to undertake the conversion of Antwerp.

The ease with which he accomplished this task and the short space of time required to effect it was little short of a miracle. Where many others had failed, Norbert, practically alone, succeeded in obtaining the confidence of the people. It was only a matter of weeks until Antwerp was transformed. Hosts, miraculously preserved after a lapse of fifteen years, were recovered and brought in procession to newly consecrated churches for adoration. "It was a miracle at the word of a man supported and inspired by the grace of the Most High," says the historian of the city who applies to him, in a spiritual sense, the words of Caesar, *veni, vidi, vici.* When remonstrance was made against the use of an impression of the Blessed Sacrament on insignia to be used by members of the Third Order of St. Michael of Antwerp which, instituted under St.

Norbert's guidance, was revived in the sixteenth century, that Prince of Bollandists, Father Papebroch, silenced all objections with the inquiry: "Could they choose any emblem other than the Blessed Sacrament, these spiritual children of him who was for Antwerp at once the avenger and restorer of Eucharistic devotion?" The work done by St. Norbert was permanent. Until recent changes in the breviary and offices made modifications necessary, in the diocese of Malines, in which Antwerp is now situated, the Feast of the Triumph of St. Norbert over Tanchelin and his heresy was celebrated, preceded by a solemn novena, in all churches. Pope Leo XIII enriched the feast with a plenary indulgence in 1884.

St. Norbert was entirely too active to give much time to writing. It is known that he wrote at least five books. A seventeenth century Lutheran, Samuel Halter by name, wrote scornfully of a Book of Visions which was published over St. Norbert's name, describing them as the product of a fanatical imagination. No part of this work has been preserved. Notes of sermons delivered by the saint to his followers or on the mission were transcribed by his disciples. The titles of a few of these discourses which were afterward made public and short fragments of the sermons themselves have come down to us. He also wrote a treatise to demonstrate the nullity of Pierleone's claim to the papacy and a volume on the holy priesthood, neither of which is now to be found. Of the few fragmentary excerpts from the works which we now possess, none is found which does not breathe the spirit of a living faith. If it is true that a man's character can be gathered from his sayings ("Out of the abundance of the heart, the mouth speaketh"), then Norbert's character was truly remarkable for this virtue. "Qui Deum habet pro se, turbatur in nulla re", is the burden of all his teaching. "Fui in aula, fui in claustro, fui in dignitatibus ecclesiasticis, et ubique didici, quod nihil melius sit, quam esse totum ad Deum".

Out of the miscellanea accepted as genuinely Norbertine, two selections will suffice to show both his style and his spirit: the first is from an exhortation to his disciples and is concerned with the Holy Eucharist directly. "Dum Sacrosanctum Christi Corpus vel ob oculos ponitur aut in ipso corde tuo latet, memor esto cunctas colligere vires ut huic Divino Hospiti singulas

animae facultates sed prae caeteris voluntatem omnino subdere coneris et emitere ex corde ferventes affectus." The second is his famous exhortation to his priests: "O Sacerdos, tu non es tu, quia Deus es. Tu non es tui, quia servus es et minister Christi. Tu non es tuus, quia sponsus ecclesiae. Tu non es de te, quia nihil. Tu quis ergo, o sacerdos? Nihil et omnia. O sacerdos, cave ne tibi quod Christi patienti dicatur: alias salvos fecit, seipsum non potest salvum facere."

His miracles, words and labors are indicative of the faith which was in him. Another approach to his Eucharistic love and devotion may be made by considering the order which he instituted in the Valley of Prémontré in 1120. Although he remained at Prémontré only six years and did not write either rule or constitution for the institute, nevertheless the spirit of the order is, as its popular name indicates, essentially Norbertine and an accurate picture of St. Norbert's spirituality can be gathered from the observance which he introduced into his new community. It should be remembered that St. Norbert never looked on himself as a "Founder". When Pope Calixtus and Bishop Batholomew urged and pleaded with him to establish a new religious society, he steadfastly refused to do so because he firmly believed that he had been called to a missionary life.

Norbert's missionary labors had not been productive of a sterile admiration. When he was divinely inspired to found a community at Prémontré, a great number of men—priests and clerics as well as lay men—soon gathered round him, drawn by his eloquence and his reputation for sanctity. All were anxious to get away from the evils of public life by placing themselves under his direction. Norbert looked on the community as but one more branch on the ever-growing tree planted by St. Augustine. However, he did found a *new* society. Not new in the sense that it was entirely novel, but new in the sense that it was built upon a theretofore unheard of combination. Directed by heavenly revelation, he adopted the Rule of St. Augustine, thereby making the institute a society of canons regular and insuring that his followers should be priests. His innovation consisted in the union of the monastic life with the state of the canon regular. He also added some of the eremetical observances which he had found by

personal experience to be of substantial value. That the Premonstratensian Canons were a new institute can best be gathered from the violence of contemporary criticisms of both monks and canons: the canons resented the addition (which they called an imposition) of the monastic cloister and manual labor, to say nothing of the evangelical counsels; the monks objected to a relaxing of the rule of cloister and the ordination of all members of the first order. Both monks and canons agreed that the Norbertines were neither one nor the other.

He opened the new institute to holy women and Prémontré had its canonesses as well as canons. He prepared a rule for lay people, permitting them to be aggregated to and to share in the good works of the order, thus anticipating by a century the "Third Order" movement which was later popularized and extended by the sons of St. Dominic and St. Francis. There is no reason for any elaborate inquiry into the nature of his institute in this place. It constituted a distinct contribution to Catholic religious life. Its unique adaptation of the canonical life paved the way for the organization of the Friars Preachers in the next century, as Blessed Humbert, the fifth successor of St. Dominic as General of the Dominicans, has abundantly demonstrated. The point to be noted here is that St. Norbert insisted that Prémontré should serve a dual purpose. It should provide a place for the training of priests and it should seek first of all for the sanctification of its priests; but it should not rest content with this. It should also supply the people with competent, worthy ministers. From 1120 until after his election to the archiepiscopal see of Magdeburg in 1126, St. Norbert personally directed the community. Candidates placed themselves under his guidance, observed the practices which he introduced, placed their problems before him and abode by his judgment. The statutes of the order, compiled after his consecration as archbishop, sought to give permanency to his spirit and, although he did not take part in their composition, he was consulted concerning them and certainly read and approved them before they were published. New communities of Premonstratensians were established in his time by the simple expedient of sending to those new houses men who had been trained at his hands and who knew his theories and practices from experience. He wrote nothing especially for them.

The pious Gueric, his contemporary and a disciple of St. Bernard, insists that the Premonstratensian Order was founded in this epoch to propagate and defend two mysteries, the Mystery of the Eucharist and that of the Immaculate Conception. *Cultus Eucharisticae* has always been a primary purpose of the order. The most ancient edition of the statutes, written during the lifetime of the founder himself, devotes the first chapter to the Holy Eucharist and not to *Laus Dei in Choro,* as the canonical character of the institute might lead one to suppose. In every subsequent edition of the constitutions, including the present recent revision, the same place of preëminence has been given to the chapter *"De tremendo Altaris Sacramento"*. In little things, which are perhaps an even better guide to the spirit of the order, its predominantly Eucharistic character becomes increasingly evident; thus, for instance, in the enumeration of officials, immediately after the abbot, prior, subprior and circator, who are charged with the maintenance of all observances, the sacristan and cantor are listed and given a precedence over the bursar, vestiarius, cellarius, and the other officers whose important duties are more mundane and consequently inferior to the duties and station of those entrusted with the care of the altar and sacred liturgical functions.

The ancient statutes contain two interesting sections obviously inspired by the Eucharistic marvels already referred to. In one paragraph, a priest into whose chalice any poisonous insect has fallen is given explicit permission to make use of the rubrical method of disposing of the Species, but, recalling the faith of St. Norbert, the statutes also permit those whose faith is equal to the occasion to follow the example given by their spiritual father. If any do: *"Deo gratias!"* There will be some, the statutes proclaim, only to add with unconscious sarcasm that their number will not be large, *"paucorum est"*. Another section refers to the miraculous appearance of the particle of Blood on the paten and has given rise to a rite peculiar to the Norbertines (a rite which has long since been discontinued so that the present Premonstratensian rite at Mass is not distinguishable from the Roman rite) : " Completa prima collecta post communionem, transferat subdiaconus calicem ab altari super mysterium in quo prius ipsum paravit, et circum-

liniens aqua calicem et patenam, fundat in piscinam et tergens ad linteum mundatissimum diligenter recondat".

The Mass is truly the heart and center of Norbertine spirituality. Every prayer and public observance of the Norbertine day moves from and around the Mass. The whole history of the order[1] is a story of carrying out the founder's mandates and wishes. The elaborate ornamentation of Norbertine sanctuaries was always in sharp contrast to the stark poverty and simplicity of the rest of the abbey property. The tabernacles at Parc, Tongerloo and Bonne Espérance were internationally famous before the Reformation. Long before the seventeenth century they had organized pious confraternities in honor of the Blessed Sacrament in the parishes committed to their care. The Holy Eucharist gives strength and courage and there have been Norbertines, moulded in this school of the Eucharist, who attained heroic sanctity. The Martyrs of Gorcum, who include two Premonstratensians among their number, were in a special way martyrs of the Blessed Sacrament for their martyrdom was largely due to their affirmation of their faith in the Real Presence. The well known canons of Duffel who suffered so terribly in defence of the Blessed Sacrament were Norbertines from Tongerloo. In our own day, a true Norbertine, Bishop Heylen, was one of the founders and is still "Permanent President" of the International Eucharistic Congress movement. Our present Holy Father summarized the whole history of the order when, in a recent private audience with the Abbot General, he took occasion to say, "Ordo vester est gloriose Eucharisticus et Eucharistice gloriosus."

In a letter to Goeffroy de Chartres, St. Bernard referred to St. Norbert as a "fistula coelestis", a singularly descriptive metaphor which becomes clear when it is remembered that the "fistula" was a golden straw through which the celebrant

[1] An adequate history of the order as a whole has yet to be written. Father Petit's *L'Ordre de Prémontré*, though popular and uncritical, is quite accurate. Each abbey of the order enjoys almost complete autonomy. It is interesting to note that in studies of individual abbeys, the Eucharistic activities of the abbey are emphasized and insisted on as indisputable evidence of true Norbertine spirit. *Cf.* Jansen, *L'Abbaye du Parc* (Malines, 1929); Lefèvre, *L'Abbaye Norbertine d'Averbode* (Tongerloo, 1924); Lamy, *L'Abbaye de Tongerloo* (Louvain, 1914). The bibliography of Norbertine history is collected in Jansen, *La Belgique Norbertine* (Averbode, 1920), where there is an interesting discussion (Chapter II) on the purpose and spirit of the order.

consumed the Precious Blood. That is an accurate description of St. Norbert's spiritual teaching: he was indeed a golden means by which his disciples were drawn to a more intimate union with God in the Holy Eucharist, a veritable channel of Eucharistic graces. He neglected nothing, making use of both natural and supernatural means, to promote devotion to the Blessed Sacrament; insisting not only that his disciples should be thoroughly grounded in Eucharistic dogma, but also that every external exercise should be conducive to internal reverence, demanding that the altars and sanctuaries should be as magnificent as the means of the community permitted, repeatedly urging cleanliness and carefulness about the sacred table and diligent exactness in the observance of the rubrics.

St. Norbert was so many-sided in his activities that it is easy to stop with but one side of his career and mistakenly assume it to be all of his life. Thus a devout Lutheran, studying the saint's vigorous efforts for the reform of the clergy and wishing to offer St. Norbert the highest tribute at his command, calls him "the Luther of the twelfth century". Pierleone, the anti-pope Anacletus II, whose claims to the papacy were demolished by St. Norbert in Germany and by St. Bernard in France, paid the saint the very distinguished compliment of "excommunication", while the grateful Innocent II showered honors on St. Norbert and privileges on his order to show his appreciation of the services rendered in his cause for the defeat of this schism. St. Norbert's coöperation with St. Bernard in efforts to reform the clergy and to repress heresy and novelties has already been alluded to briefly. His Eucharistic life is not simply another phase of his many interests, nor was it but one side of his spiritual life. It was his whole existence.

St. Norbert was undoubtedly the most renowned thaumaturgus of his age. It is not without significance that nearly every miraculous cure reported of him was permitted by God, at his intercession, either during or in connexion with the Sacrifice of the Mass or some Eucharistic service. St. Norbert is never known to have undertaken any work after his ordination without first having called upon himself and his work the necessary Eucharistic graces and blessings through the Mass. No canonical prohibition then prevented a priest from offering the Holy Sacrifice more than once each day and it was his

unvarying custom, according to tradition, to offer three Masses daily: one in honor of Our Immaculate Lady, one for the Poor Souls, and one in honor of the saint of the day. His private prayers were said prostrate before the Tabernacle where he was frequently wrapped in an ecstacy of union with his Eucharistic King. During the last days of his life, his only consolation was that he was able to receive Holy Communion daily. In keeping with his character, he hastened his death by insisting on leaving his bed to celebrate the holy offices during his last Holy Week on earth. He collapsed after the celebration of Pontifical Mass on Easter Sunday and was carried to his home in Magdeburg where he died on the sixth of June, 1134.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

AN ERROR OF OMISSION IN OUR DOUAY BIBLE?

To the Editor, The ECCLESIASTICAL REVIEW.

In the Encyclical *Providentissimus Deus* Pope Leo XIII says: "It is true, no doubt, that copyists have made mistakes in the text of the Bible; the question, when it arises, should be carefully considered on its merits and the fact not too easily admitted, but only in those passages where the proof is clear." And while modern biblical scholars are sometimes severe in their judgments concerning the carelessness of medieval scribes in transmitting the sacred text, we may perhaps find ourselves guilty of the same fault. There appears to be an omission in nearly all modern editions of the Douay Bible which can only be explained, it would seem, by an oversight on the part of some revisor or printer. This omission was not detected by the proof-reader, nor has it been corrected by the publishers in the recent editions of the Rheims New Testament on the American market.

I am referring to the sixth verse of the eighth chapter of St. Mark's Gospel. In the Vulgate this verse reads, "Et praecepit turbae discumbere super terram. Et accipiens septem panes gratias agens fregit, et dabat discipulis suis ut apponerent, et apposuerunt turbae." Yet in practically all American editions of the Douay Bible we find the first sentence of this verse entirely omitted. Possibly the publishers are too prone to follow the critical principle, "Brevior lectio praeferenda est longiori." But as there is no textual evidence for such omission it appears rather to be a simple printer's or copyist's error that has now survived for some years.

The complete translation of Mark 8:6 appears in the Haydock-Husenbeth revision of the Douay Bible (1884) and

in that of Thomas Kelly, New York, 1880.[1] It is likewise given integrally in the Bible published by Sadlier (New York, 1887), and which bears the Notice, "This Bible is really Challoner's, and the corrections only such as he would have made in his errata—errors of the press." The modern works on St. Mark's Gospel by Father Eaton of the Birmingham Oratory, and Father Spencer, O.P., contain the words in question, but the latter makes his an independent translation, even so far as to make use of modern idiomatic English. The Westminster Version of the Sacred Scriptures renders this verse in its entirety, beginning with, "And he ordereth the multitude to sit on the ground". But this too is a new translation, not based on the Vulgate. It follows the Greek text, as exemplified in this very verse, where we find the present tense, "he ordereth", whereas the Vulgate has "praecepit". The fault therefore seems to lie with those publishers who simply copy from previous editions, and thus the omission, purely accidental in origin, continues to the present day. One has only to glance at the publications, either of the Rheims New Testament or the entire Douay Bible, of such eminent firms as Benziger, Pustet, Murphy, Wilderman, Kilner, etc. to discover this curious lacuna in St. Mark's Gospel.

It is not surprising, however, that the defect is so common in these editions, for, though bearing the stamp of various publishers, they are often one and the same edition printed in Belgium, where even the reputable Desclée is guilty of the same error.[2] More surprising is the omission of this

[1] We find it in the original edition printed "at Rhemes" "by John Fogny 1582" reading "and he commaunded the multitude to sit dovvne vpon the ground"; also in the edition published in 1633 by John Cousturier, and that published (with the approbation of Gulielmus Green and Gul. Walton) as newly revised, in 1752; also in the edition by Jonathan Leavitt (New York, 1934), a Protestant edition for purposes of controversy with "Romanists"; and in the edition printed by Patrick Donahoe, Boston (1852).—This and the other footnotes in this communication have been supplied by the Rev. A. E. Arbez, S.S., Washington, D. C.

[2] That the blame lies with Desclée is doubtful. The words are missing in the "Holy Bible" published with the approbation of Bishop John Hughes of New York and printed by Edward Dunigan, New York, 1844. They are not found in the edition published by Dolman, London, 1853, who tells us that the stereotyped plates and property of the edition were bought from Simms and McIntyre of Belfast. That edition, like others, with this omission has the approbation of the Most Reverend Dr. Denvir, Bishop of Down and Connor. We should look to Ireland it seems for the first faulty edition.

phrase in the noted work of Bishop Kenrick. In his translation of the Four Gospels, published in 1849, he states that he is presenting "a revised translation of the four gospels from the Latin Vulgate", and this revision is generally recognized as an independent work, unlike the American publications mentioned above, which are all revisions of the Challoner Bible. Yet, when we turn to Mark 8:6 we wonder as we find the verse beginning with, "And taking the seven loaves . . .".[3] Apparently such commentators as Dr. MacEvilly[4] and Father Callan, O.P.[5] follow the truncated text, as they omit these words in the body of the text, and make no comment on this passage in the appended notes.[6] On the other hand most of the editions of the Epistles and Gospels for the Sundays of the year have the complete text of this verse for the Sixth Sunday after Pentecost.

The Douay Bible is noted for its accuracy and fidelity to the Vulgate. In their Preface the first translators say, in explaining their scrupulous adherence to the original, that it was given "word for word, and point for point". Yet it seems that we have unwarrantedly outraged this cherished reputation for integrity in permitting an error of omission to creep into the sacred text. There is no textual evidence to justify such an omission; all Vulgate MSS. contain these words, as does the Clementine revision. Yet in spite of all canonical sanctions and notwithstanding the rigorous standards of approval from ecclesiastical authority for every new edition of the Sacred Scriptures, the Gospel of St. Mark has been published for nearly a century with this verse incomplete, and continues to be so published in practically every edition of the Douay Bible offered to American Catholics.

[3] But Archbishop Kenrick's second edition (1862), "revised and corrected", gives the beginning of our verse: "and He commanded the crowd to lie on the ground". Note (2) on "to lie" which reads "throw themselves".

[4] *An Exposition of the Gospels;* Benziger, New York, 1888.

[5] *The Four Gospels;* Wagner, 1917.

[6] These words are omitted also in Bruneau's *Harmony of the Gospels* (p. 58). And the omission has escaped the Editor's attention. This is surprising, as the parallel passage from Matthew 15:35, printed opposite St. Mark's text, has the words. Evidently Father Bruneau, like others, simply took over his English text from one of our defective "American" copies.

It would be a most interesting research to trace the error down to the place and date of its first appearance. But it would be far more important and practical to call the attention of the publishers to this omission, and to demand that the correct text be printed in all future editions.

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THE CENSUS AND THE BIRTH OF CHRIST.

To the Editor, The ECCLESIASTICAL REVIEW.

St. Luke's mention of the census raises several questions, some of which have found satisfactory answers: for example, the fact of a census and its extension to Palestine before King Herod's death. But the essential problem, the connexion of Quirinius with the census, has received no real solution so far. One of the hypotheses advanced to meet the difficulty is to take πρώτη as a comparative. Against this view, defended by Father Champoux in his able article in your December number, 1934, Dr. Steinmuller in the February number, 1935, quotes the authority of some great names, and the trenchant statements of several critics which might lead one to regard the opinion as rather untenable at present. My sole purpose here is to see briefly whether or not the "comparative" explanation may be defended as a possibility or probability.

Can πρῶτος be used and construed as a comparative? The facts are too clear to allow any hesitation. Πρῶτος is found repeatedly where, according to rule, we should have πρότερος. A few well known examples will suffice to illustrate the point. John 1 : 15, 30: πρῶτός μου ἦν: He was before me. John 15 : 18: ἐμὲ πρῶτον ὑμῶν μεμίσηκεν: "(mundus) me priorem vobis odio habuit". After several authors, Zorell[1] quotes: οἱ πρῶτοί μου ταῦτα ἀνιχνεύσαντες: those who examined the matter before me; πρῶτος ὁ Μαρικᾶς ἐδιδάχθη τῶν Νεφελῶν: the Maricas was put on the stage before the Clouds.[2] It is because πρῶτος is thus used

[1] *Lexicon Graecum Novi Testamenti* (1931), 1519.

[2] Cf. also Liddell and Scott: *Greek-English Lexicon* (7) 1328 *C*: B No. 4, quoting these and other examples of "πρῶτος as a comparative, and in late Greek even followed by a genitive." Bailly: Dictionnaire *Grec-Français* (Paris, 1897): 1693, col. *C*, med.; col. *c*, end; 1684, col. *C*, med. Lagrange: *Revue Biblique*, 1911, 81 f.

for πρότερος that one cannot conclude with real probability from St. Luke's phrase in Acts 1 : 1 (τον . . . πρῶτον λόγον) that he meant to write a third book.[3]

But the chief objection is that "*Prote* with a participle is nowhere used either in the Bible or among the classical authors to give a comparative sense." So writes Dr. Steinmueller (p. 190), summarizing the difficulty made by the exegetes referred to by him. Many other names might be added. Thus, Peter Schegg: *Evangelium nach Lukas,* I (Mun., 1861), who discusses the point rather fully: pp. 465 f. and References; Bleek-Holtzmann: *Synoptische Erklärung der drei ersten Evangelien:* I (Leipzig, 1862), pp. 71 f.; Simon-Prado: *Praelectiones Biblicae . . . : Novum Testamentum;* I (1930), p. 159: "huic hypothesi obstat quod πρῶτος, sensu comparativi, nunquam cum participio conjungitur;" J. M. Creed: the Gospel according to St. Luke (1930) agrees with Plummer in regarding the addition of ἡγεμονεύοντος as fatal (pp. 32 f.). Is it really fatal? Let it be granted at once that there is no other example of the very same construction as supposed here. But is it necessary to duplicate each single expression? It suffices to have analogies which show the possibility of the construction. Now, there is the well known text of Jeremias 29 (36) : 2 : (καὶ οὗτοι οἱ λογοι της Βίβλου οὓς ἀπέστελειν Ἰερεμίας . . .) ὕστερο ἐξελθόντος Ἰεχονίου ἐξ Ἰερουσαλήμ : (these are the words of the letter sent by Jeremias) after Jechonias had gone out of Jerusalem. We have here a comparative (ὕστερον) followed by a genitive modified by a particple; thus a construction exactly like that supposed in Luke 2 : 2. So also in the oft quoted verses of Antigone (637/638), edition of P. Masqueray (Paris, 1922). "To me no marriage will appear better 'than thou leading me rightly', i. e. than the one thou mayest appoint for me."[4] Here also a comparative is followed by a genitive with a participle. Some other examples, more or less clear, may be found in K. Wieseler: *A Chronological Synopsis of the Four Gospels* (English translation, 1877), pp. 112-114.

[3] Confer decree of the Biblical Commission on Acts (1913) No. 4; Moulton and Milligan: *Vocabulary of the Greek Testament,* p. 557; Moulton: *Grammar of New Testament Greek,* I (1908), p. 79; Blass-Debrunner: *Grammatik des neutestamentlichen Griechish* (Gottingen, 1921), No. 62.

[4] "Ἐμοὶ γὰρ ουδεὶς ἀξιώσεται γάμος μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου."

An objection that may be—and has been—made is that in our verse of St. Luke, thus understood, we would have a comparison between two terms which in fact have nothing in common: the census and the governorship of Quirinius. This difficulty disappears if we render: "the census took place before (that) under the governorship of Quirinius." This only supposes a "brachylogy", of which examples are not wanting.[5]

But, it may be asked, what is the point of St. Luke's statement on this view of the verse? Would not the name of Quirinius "be added without any apparent justification for the exact determination of time"?[6]

Well, St. Luke informs us that Christ was born in Bethlehem in consequence of a census which required Joseph's and Mary's presence in the city of David. To forestall any confusion with the famous census of 6 A. D.[7] verse 2 is added, parenthetically, and warns the reader to distinguish the census at Christ's birth and the later one under Quirinius. Evidently, this leaves us without any definite date. But, did St. Luke mean to give a date? That is the question. In any case, if the original readers were better situated, for us the statement has long since lost all value for the exact determination of the date, and it will be so until new evidence is discovered. It might even be asked: did St. Luke know the exact date? After all, the inerrancy of the inspired writer is not omniscience.

Among recent authors who admit, or weigh with some sympathy, the possibility of the construction: *πρώτη-πρότερα*, the following may be mentioned, as showing that the explanation is not so impossible or improbable after all. H. Pasquier: *Les Temps Evangéliques,* II (Paris, 1904), p. 74; *id.: Vie du Sauveur* (1907), p. 18; J. B. Chabot: *Les Saints Evangiles* (Tours, 1911), p. 238 (note); Carl Wessely: *Aus der Welt der Papyri* (Leipzig, 1914), pp. 37 f.; A. Vezin: *Die Freuden-*

[5] Cf. Lagrange: *Revue Biblique,* 1911, 82 ff.; Joseph Sickenberger: *Biblische Zeitschrift,* XVI, No. 3/4, 1924, pp. 215-216; Abel: *Grammaire du Grec Biblique* (Paris, 1927), p. 191, No. 44, y. Thus: Matth. 5:20: unless your justice abound *πλεῖον τῶν γραμματέων*: more than (that of) the scribes; John 5:36: I have a testimony greater than (that of) John. Herodotus 2:134: he left a pyramid much smaller than (that of) his father.

[6] Dr. Steinmueller: THE ECCLESIASTICAL REVIEW, February, 1935, p. 190.

[7] Cf. Acts 5:37.

botschaft unseres Herrn und Heilandes Jesus Christus (Freiburg im Breisgau, 1915), pp. 293 f.; Joseph Sickenberger: Leben Jesu (*Biblische Zeitfragen,* VII, No. 11/12), p. 19; *id.: Biblische Zeitschrift* (ut supra); Lagrange: *Revue Biblique,* 1911, 81 ff.; *id.: Saint Luc* (1921), pp. 65 f.; Lavergne: *Evangile selon Saint Luc* (1932), p. 30; L. Albrecht: *Das Neue Testament* (Gotha, 1926), p. 181; E. Kalt: *Biblisches Reallexikon,* II (1931), p. 464; Zorell (ut supra); P. Dausch: "Die drei älteren Evangelien" (Bonn, 1932, in *Die heilige Schrift des Neuen Testamentes* . . . von F. Tillmann), p. 438. So also the different editions of the Gospels in Arabic by the Jesuits (Beyrouth) where the verse reads: this enrolment occurred before Quirinius' governorship of Syria (edit. 1897: text, cf. note, p. 553; 1898 (*Harmony of the Gospels*) p. 10; 1927, p. 158 text and note. See also Caspari: *A Chronological and Geographical Introduction to the Life of Christ* (English translation, 1876), pp. 34 f. For other names, see K. Wieseler, *op. cit.,* pp. 112 ff. To these may be added Dom Calmet with his references in his *Commentaire littéral,* VII (1726), pp. 452 ff. He puts down the "comparative" explanation as "plus naturelle," and one which "sauve toutes les difficultés; et le phrase Grecque n'a rien qui y soit contraire". What is the advantage of this view? It does away with all the difficulties arising from the name of Quirinius here. It allows the apologist to hold that an error has not been proved against the Evangelist. It does, by means of grammar, what the other hypotheses do or try to do from the historical point of view by endeavoring to find some connexion between Quirinius and the census at Christ's birth. The explanations supposing a governorship of Quirinius some time before the death of Herod, or placing him in Syria before the King's death in some capacity that might justify the mention of his name in connexion with that census, are, all of them, hypotheses, not facts established by direct historical evidence. All that may be done, for the present, is to show that these historical hypotheses are, more or less clearly, in agreement with known facts; in other words, that they are possible or probable. The old explanation πρῶτη-πρότερα renders the same kind of service by showing that the difficulty may be met, without violence to grammar, in another

way, which is also possible or probable. But we have in all this mere hypotheses, probabilities or possibilities. We cannot point to any one of them as *the* correct and true explanation,—which will be, perhaps, quite different from what we think now. In the meantime, it will be enough to know that St. Luke's statement may be explained in several different ways, without torturing his words.

EDWARD ARBEZ.

Washington, D. C.

COURSES OF STUDY FOR THE PARISH CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The proposed plan of study courses for the parish clergy, as outlined in the April number of THE ECCLESIASTICAL REVIEW, has fine possibilities. This practical step toward stimulating the intellectual, esthetic and spiritual interests of priests engaged in parish work should prove popular and profitable. A post-graduate course dealing with Church Architecture may suggest the purely academic, but it can be intensely practical.

A little reflexion will reveal the sad plight of the average priest about to build his first church, school or rectory. His knowledge of architecture may be almost nil; the supervision and financing of such a project are entirely beyond his meagre ability. But suppose he had a chance to follow a course such as the one here contemplated, how much energy he would save, to say nothing of the many ugly buildings which need never see the light of day. If he learned only this one important fact, that an inexpensive building does not need to be ugly, he would be doing a great service to Religion. This fact is a commonplace with competent architects. The same is true regarding the proper appointments of church interiors. Priests often rely upon the advice of salesmen and the results are disastrous to liturgical correctness and devotional beauty alike. From these observations it becomes evident that there is a practical side to all the subjects suggested for this course.

The problem of bridging the gap between the seminary classroom and practical parish work has been the source of much anxiety to newly ordained priests. Full of zeal and good will they nevertheless are at a loss to know how to spend their fine energies most profitably. This course of study can do

much to help them. It need not interfere with their regular studies for the Junior Clergy examinations. The two could be articulated without serious compromise. In addition to the subjects suggested, it is reasonable to suppose that the younger priests would welcome a practical course on such subjects as: convert-making, best method of dealing with exceptional souls in the confessional, the proper technique in dealing with public social welfare and relief organizations, the cause and cure of invalid marriages, how to handle the problem of unbaptized children (our losses in both of these fields have been very serious during the past fifteen years), study-club work, mission consciousness, and civic opportunities and responsibility.

It seems obvious that the much abused questionnaire could be used with profit in these courses by way of assembling accurate factual material. This material should be digested in well regulated round table discussion. The parish clergy will no doubt watch with interest the excellent project which has been inaugurated under the guidance of His Excellency the Bishop of Pittsburgh.

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IS WEDNESDAY OF HOLY WEEK FAST OR ABSTINENCE DAY?

In our issue of March, page 302, we published under the above title a conference over the signature of Dr. H. L. Motry. Dr. Motry did not prepare the conference, and its appearance in the REVIEW was due to an error. The opinion expressed in the conference does not represent the opinion of our canonists.

Wednesday of Holy Week is not a day of abstinence and cannot be made one unless the power to do so is granted in the wording of an indult, either explicitly or implicitly.—THE EDITOR.

HEALTH WORK IN ST. LOUIS PARISH SCHOOLS.

The Catholic School Health Bureau of St. Louis, a unique set-up for the administering of a county-wide parish school health program, came into being in the fall of 1927 and, persisting through depression vicissitudes, carries on to-day as an

example of what private financing has been able to achieve in the way of a general program of health service for parish schools.

Now health programs in parish schools are no new occurrence. For years, these schools, individually and in systems, have been coöperating with state and local departments of health, with public health nursing groups, with tuberculosis associations and with other health agencies in the community in the furtherance of a health program for their children.

However, a large parish school system launching a health program of its own on its own is something new and in 1927 it was a unique experience. But let it be understood, the St. Louis parish schools entered upon this new project not because they were particularly anxious to do something new, but because the available health facilities were so inadequate that it was a matter not only of wisdom but of necessity.

It is well to recall that the position of St. Louis in regard to medical inspection of school children is somewhat different from that usually found in many of the big cities. In such places, for instance, as New York and Chicago, the city board of health provides for the medical inspection of school children. Public schools and parish schools are thus cared for alike. In the rural and semi-rural districts the state or county boards of health usually provide also, though often in a very meager way, for all schools in their territory.

However, in cities where the medical inspection of school children is furnished by the board of education of the public school system, as is the case in St. Louis, the parish schools are without medical inspection service, unless they provide it for themselves, or unless, as is happening in some of our big cities to-day, our schools are successful in inducing the board of health in their community to assume this responsibility.

Prior to the establishment of the Catholic School Health Bureau in St. Louis, the health needs of the parish schools were cared for by volunteer agencies. Volunteer physicians and dentists undertook inspection in the schools; St. Louis University provided speakers for health educational institutes; the Federation of Catholic Alumnae engaged in a weighing program; the Tuberculosis and Health Society promoted class-

room health education; and the Board of Health offered the schools opportunity for free vaccination and inoculation.

Such services were indeed valuable, but they were unrelated, lacked unity and were uncertain in regard to permanency. They were inadequate and unworthy of a school system of 35,000 children.

Realizing that volunteer agencies could not properly care for this problem, nor could individual schools, even if they wished, provide for themselves a rounded-out health program, the Superintendent of Parish Schools, the Rev. James P. Murray, undertook the establishment of a permanent bureau for parish school health activities. His Excellency Archbishop Glennon, approving the plan, placed the administrative responsibility with the Superintendent of Parish Schools, the medical supervision with the St. Louis University School of Medicine, and the financial responsibility with the St. Louis Archdiocesan Council of Catholic Women.

The staff for the new bureau included a director, four physicians, two trained nurses and an office secretary. To this group were soon added, through the financial assistance of the Daughters of Isabella, the services of a trained social worker to aid the nurses in getting children to clinics, to arrange for operations and hospitalization, and to work with other agencies when necessary in the solution of health problems.

The program adopted aimed to provide as far as possible for all the health needs of our schools, particularly routine health examinations, general medical supervision, follow-up for correction of defects, referral service as needed to proper clinics or other organizations, and class-room health education and teacher training.

Seven years have now passed since the establishment of the bureau, years full of strain and struggle, for the task was a tremendous one, but years also full of achievement and of glorious satisfaction, for they recorded a human service of inestimable worth to thousands of God's children. It was indeed a venture. It was also an adventure. A venture in that the plan was new and called for the greatest possible support and coöperation. As an adventure, it offered unexplored fields, a challenge heeded and a promise of great reward.

The period of demonstration is over, the program has found its place in the schools and the situation now is not one of persuasion for the program but one of explanation in regard to limitations. In other words, the appreciation of health needs has outgrown facilities, and facilities are necessarily limited in these days of depression.

Records of the bureau reveal that since its establishment in September of 1927, health work has been conducted in 104 parish schools of the city and county of St. Louis. In these schools, health examinations have been given to 35,000 children, 8,000 of whom have been kept under continued observation.

Parents are invited to be present at the time of the examination, and whether they are present or not, a written report of the examination of each child is made and given to the child to take home the day of the examination. If parents do not avail themselves of the opportunity to discuss the individual child's needs with the school doctor and the nurse, and the child has some serious physical defect, the nurse or social worker makes a home visit.

The size of the problem confronting the school doctor and the nurse can be best understood by stating that approximately 85% of all children examined are found to have one or more defects, ranging all the way from a simple ailment or slight deviation, as in weight or vision, to the more serious defects, such as those of the heart or lungs. Dental caries lead all other defects with a percentage of 65% of all children examined needing dental care.

When parents cannot afford the services of a private physician or dentist, workers from the bureau arrange for proper care at medical and dental clinics. Records show that during a year referrals to other organizations approximate two thousand, and there are, of course, many others who find their way, especially in these days of reduced incomes, to medical and dental clinics without the assistance of the bureau.

While there does seem to be a reduction in the incidence of physical defects since the bureau started, for it has made some real impression, at the present time, the effects of the prolonged depression are becoming quite evident, reflected as they are in the day-by-day findings of the health examination records.

The increased number of milk stations and hot lunch rooms that have opened up during the last two or three years in our schools have helped greatly to stem the rising tide of malnutrition; but they have not helped enough. Too long have both the proper kinds and the proper quantities of food been withheld from little children. Is it any wonder that the increasing number of malnourished children throughout the land is becoming a matter of national concern?

Another big need as revealed by the health examination records is that of dental care. The bureau had operated only a short time when the need of a free dental clinic for our school children became very apparent. Through the generosity of a local donor and with the assistance of St. Louis University School of Dentistry, such a clinic was established in February of 1928. Records show that since that time nearly 5,000 children from 70 parish schools have been cared for. Even with the establishment of a number of municipal children's dental clinics since 1928, the demand for service at the bureau's dental clinic has never lessened. In fact, with the tightening of the depression the need seems to have become greater than ever before.

It is impossible to give a complete record of corrections resulting from the health examinations conducted in the schools, but it can be safely said that at least 1,200 children went to a dentist or dental clinic during the past year because of these examinations; at least 300 children with poor vision had this defect cared for; and some 700 underweight children gained sufficiently following advice given at time of examination that they ceased to be a matter of concern along this line.

Closely related to the health examinations, serving as the motivating power for the correction of physical defects, is the health educational program of the bureau. Realizing that health education is perhaps the most vital part of any school health program—as the interpreter of other health services and as the influencing agent for proper attitude and habits through life—the bureau has undertaken a threefold program in health education, namely, the training of the parent, the training of the teacher, and the training of the child.

An effort to educate the home is made by the bureau through the workers' visits to the home, through conferences held with

mothers at school, and through talks given to school mothers' clubs and other Catholic women's organizations.

Health institutes for the teaching sisters have been arranged and classes in school hygiene, health education and the care of the problem child have been specially scheduled at St. Louis University for parish school teachers. Through such classes, the sisters have been able to get needed instruction in health and obtain at the same time scholastic credit from the University.

A specially prepared course of study in health, adjusted to the child's developmental needs and suited to the local situation, is in the process of preparation. The manual for the primary grades has already been completed and it is hoped the manual for the intermediate grades and those for the upper grades will be soon forthcoming. This course of study in health education is a graded program developed by a committee of religious, representatives of the various teaching orders, whose efforts are being supervised by the Catholic School Health Bureau and the St. Louis University School of Education.

The Bureau is aware that mental hygiene is becoming an accepted part of every progressive school health program and for this reason it has included in its health educational programs suggestions for the development of the healthy personality, suggestions which can readily be carried over by the teaching sister to the Catholic child.

And in a practical way, the Bureau, necessarily in a very limited manner, cares for problem children referred for examination and advice by perplexed parents and teachers. When cases seem to require it, a Catholic psychiatrist is consulted or arrangements made with other specialists. This demand for such service is indicative of the need for a real mental hygiene program in schools to-day. In fact, the establishment of Catholic centers for child guidance is quite a challenge.

The care of handicapped children in the parochial schools was one of the educational as well as health needs early revealed by the work of the Catholic School Health Bureau. And it is good to report that steps toward the proper development of this program are under way.

To-day, St. Louis boasts of the only parish school sight-saving class in the country. Located in a parish school in the central section of the city, children are enrolled from many parishes, the only requirement being that such children have such defective vision that regular school routine is otherwise practically impossible. The class is financed by the St. Louis Chapter of the Federation of Catholic Alumnae.

An opportunity class room, opened this year in one of the poorer parishes, marks a beginning of specialized education for mentally retarded children. Another recent establishment is the opening by the Sisters of St. Joseph of a speech correction clinic.

Two other activities with a rightful place in such a health program should be mentioned here even though as the bureau now operates they are no particular responsibility of the bureau. These activities are physical education carried by the individual schools and the control of communicable disease—follow-up of contagious disease and the administering of vaccination and toxin-anti-toxin in the schools—handled by the Department of Health.

Thus concludes the summary of the health activities conducted in the parish schools of St. Louis, activities for which the bureau is directly responsible and related activities which help to round out the general program. While the bureau's undertaking has necessitated a financial burden not usually borne by the Catholic community, it has offered opportunity for developing a unified and comprehensive health service which might not otherwise have been possible.

The methods and set-up in St. Louis may not be adaptable to other communities with their local needs and individual opportunities of service from local public health groups. Whether programs should be publicly or privately financed, whether privately financed programs should be in the nature of pioneer work, whether there should be a divided responsibility which at present seems most likely—these are considerations for the local community and future developments to determine.

This much, however, is established and beyond question—the need of practical health programs in our parish schools to-day.

HARVEY SMITH

St. Louis, Missouri.

RESTITUTION OF OLD AGE PENSION RECEIVED UNJUSTLY.

Qu. May I seek counsel in regard to the following case of an old age pension received for a time unjustly and the problem of restitution.

A married daughter has reported these facts: her widowed mother, at the age of 84, received the old age pension (allowed by one of our States) for four months at $35 a month (January, February, March, April of 1931; total $140). The pension took effect 1 January, 1931, but application for it was made several months previously. The married daughter at the time was caring for her own invalid husband and was unable to support her mother. The Pension Investigators had asked both the mother and daughter if there were any bank accounts. Both correctly replied no.

A sister of the widowed mother died 6 March 1931, leaving her $2020, $1300 of which was banked, the remainder being used to pay debts. But when the Pension Investigators returned in April of 1932 they again asked the mother and daughter if there were any bank accounts. Both mother and daughter falsely replied in the negative. Meanwhile $35 a month for twelve months had been received from the pension: total $420—(May 1931 to April 1932, inclusive).

As the widowed mother was receiving sufficient care from the married daughter the Pension Investigators reduced the monthly pension allowance to $12 a month. So from May 1932 up to and including April 1933 the mother received $12 a month: total, $144.

The Pension Investigators returned in April of 1933 and discontinued the pension, presumably on the conviction that the daughter legally was able to maintain her mother. Since the death of the mother (age 87) the daughter has inherited from her and from her husband (who died meanwhile) some $4000. She wants to know if she is obliged to make restitution to the Pension Bureau for the sum of $564:

$420 (12 months at $35 a month; May 1931 to April 1932 incl.);
$144 (12 months at $12 a month; May 1932 to April 1933 ").

During the time there was a bank account of $1300 (unknown to the Investigators).

In some other cases where the pension was obtained through false statements, I have been told by a secretary (at the Chancery) familiar with the old-age pension work, that the Investigators have prosecuted those concerned but have been satisfied with the return of half the amount taken. Incidentally, as far as the State's Old Age Pension requirements go, any aged person over 70 years who is in need may secure this help, starting 1 January, 1931.

Our party is willing to make restitution but insists that it be done secretly without mention of names. In this case, should the restitution have to be made, would the obligation be satisfied if the required sum were given to other charities than the Pension authorities?

Resp. Of course the heir is obliged to make restitution to the Pension Bureau to the full amount of the money which her mother illegally and unjustly received as an old age pension. We have seldom seen a clearer case of dishonesty practised against the civil authority. Unfortunately, it is not a unique illustration of the fact that it is possible for Catholics to acquire a perverted conscience in this relation. We do not see how the obligation of restitution would be satisfied by handing the money over to "other charities than the Pension authorities". In general, substitution of a charitable cause for the persons to whom restitution is due is permitted only when the latter cannot be reached. This is not the situation presented by this case. However, we see no reason why the restitution cannot be made to the pension authorities without divulging the name of the person sending the money.

THE PROPER TITLE OF MONSIGNORI.

Qu. Is the title of a Monsignor "Right Reverend" or as some hold "Most Reverend"? If the latter, where shall I find authority for it?

Resp. Protonotaries Apostolic and Domestic Prelates are addressed in English as "Right Reverend". Papal Chamberlains (*Camerieri Segreti soprannumerari, Camerieri d'onore in abito paonazzo* and *Camerieri d'onore "extra urbem"*) are addressed as "Very Reverend". The address "Most Reverend" is reserved for Archbishops and Bishops.

About the only reason that might be alleged for addressing Monsignori as "Most Reverend" is found in the English translation of the Latin *reverendissimus*. But if one wishes to judge from the Latin forms of addresses, used by the Holy See in letters and official documents, he should take into consideration the entire address, not one word only.

In Latin, (1) Archbishops and Bishops are addressed as *Excellentia Reverendissima;* (2) Protonotaries Apostolic and Domestic Prelates as *Illustrissimus ac Reverendissimus Dominus;* and (3) Papal Chamberlains as *Reverendissimus Dominus.* In translating these forms of address into English, it is proper to preserve the traditional distinction among the above-mentioned three classes; that there is such a distinction is clearly indicated by the manner in which the Holy See addresses the members of these classes. Hence, "His Excellency the Most Reverend" is the proper English address for Archbishops and Bishops; "Right Reverend" for Protonotaries Apostolic and Domestic Prelates, and "Very Reverend" for Papal Chamberlains.

A vicar general, who is not a bishop, is entitled during his tenure of office to all the privileges and insignia of a titular Protonotary Apostolic (canon 370, § 2): these privileges and insignia are described in the Motu Proprio of Pius X (*Inter Multiplices*). He has the title of "Monsignor" and is usually addressed in this country as "Very Reverend".

It is customary in English-speaking countries to address the major superiors of religious institutes, rectors of seminaries and rural deans as "Very Reverend". There seems to be no reason why the Officialis (canon 1573), who holds a very responsible position in the diocese, should not be addressed in the same manner. Not infrequently priests who hold important positions in the diocese will have been honored in some special manner by the Holy See.

No duly established custom authorizes pastors, as such, to receive the title of "Very Reverend".

SERVER RESPONDS TO DEAF CELEBRANT OF MASS.

Qu. If a priest is deaf, should he pronounce the responses while saying Mass, or trust the server entirely to do so?

Resp. Even though a priest is so deaf as to be unable to hear the responses pronounced by his Mass server, it is nevertheless the server and not the priest who must say the responses. This may be inferred from the wording of canon 813, § 1: "Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat."

If, in the absence of a male server, and for just cause, the responses are said by a woman kneeling at a distance from the altar, it is she and not the officiating priest who must pronounce the responses; as implied in the second paragraph of the same canon: "Minister Missae inserviens ne sit mulier, nisi, deficiente viro, justa de causa, eaque lege ut mulier ex longinquo respondeat, nec ullo pacto ad altare accedat."

The deaf priest should ascertain beforehand that the altar boy (or the answering woman) knows the responses of Mass; and, while he celebrates, the priest unable to hear the server's voice should give him (or her) time enough to pronounce the responses correctly and without undue haste.

DRAINING THE CHALICE WHEN BINATING.

Qu. In the liturgical questions and answers of the September issue of THE ECCLESIASTICAL REVIEW, an inquiry reads: "When celebrating two Masses on the same day in the same church, is it obligatory for the binating priest to drain the chalice after the last Gospel of the first Mass?" The answer was: "When celebrating two Masses on the same day in the same church, the priest does not drain the chalice after the last Gospel of the first Mass. But the unpurified chalice should be kept on a corporal," etc.

I was criticized recently by a layman, who thinks he knows the rubrics better than a priest, for the very practice of draining the chalice after the last Gospel. I always follow this practice unless Communion is distributed. According to Wapelhorst and other authorities, this practice seems correct. I quote No. 84 of the tenth edition: "De Ritu in Binatione Observanda in eadem Ecclesia": "Quando vero Sacerdos eadem die duas Missas in eadem Ecclesia offerre debet, uti supra dictum est, se gerat," i. e. "omnia perficiet quae supra (in dissitis locis) (a) et (b) notata sunt".

Of course, "perficiet" is not categoric, but according to (b) in the place quoted, it seems it should be. "Quod nullimode omittendum est, quia sacrificium moraliter durat, et superexistentibus adhuc vini speciebus, ex divino praecepto compleri debet." I would be pleased to see this discussed again.

Resp. The answer given in THE ECCLESIASTICAL REVIEW of September 1934, p. 314, is in full accord with the "Instructio a S.R.C. edita die 11 Maii, 1858, pro Sacerdote facul-

tatem habente bis Missam eadem die celebrandi." This official document is quoted in full in the Appendix of the new *Rituale Romanum* of 1925, "De Sanctissima Eucharistia".

The first part of the instruction (literally translated in Wuest-Mullaney's *Matters Liturgical,* third edition, No. 360) considers the case of a priest who says two Masses on the same day in two different churches, and must therefore purify and wipe the chalice after the first Mass.

It is only then that he must "drain" the chalice after the last Gospel: "Completo ultimo Evangelio, rursus stet in medio Altaris, et detecto Calice, inspiciat an aliquid divini Sanguinis necne ad imum se receperit, quod plerumque contingit . . . Si itaque divini Sanguinis gutta quaedam supersit adhuc ea *rursus ac diligenter sorbeatur,* et quidem ex eadem parte, qua ille primum sumptus est. Quod nullimode omittendum est, quia Sacrificium moraliter durat, et superexstentibus adhuc vini speciebus ex divino praecepto compleri debet. Postmodum Sacerdos in ipsum Calicem tantum saltem aquae infundat, quantum prius vini posuerat, eamque circumactam ex eadem parte qua S. Sanguinem biberat, in paratum vas demittat."

Evidently it is in view of this purification that the celebrant must carefully take any drop of the Precious Blood which may then appear in the bottom of the chalice.

On the contrary, when the second Mass is to be said in the same church and with the same chalice as the first, the "Instructio" does not require any such procedure: it prescribes a different line of conduct: "Quando vero Sacerdos eadem die duas Missas in eadem Ecclesia offerre debet, uti supra dictum est se gerat." Let the priest who is to say the second Mass in the same church observe the same rubrics as in the first case, till the end of the first Mass; but not afterward.

What he must do immediately after ending the first Mass is described as follows: "Sed absoluta Missa, quin Calicem purificet si nulla in Ecclesia sit sacristia, *eum eodem modo super altare relinquet;* secus vero in sacristiam deferet, ibique super corporale vel pallam in aliquo loco decenti et clauso collocabit usque ad secundam Missam . . ."

The reason why this unpurified chalice must be kept apart with so much care and reverence, is precisely because it has

not been "drained" after the first Mass, and may still hold one or two drops of the Sacred Species of wine.

Wapelhorst in the passage quoted by our inquirer cites verbatim this "Instructio" of the Sacred Congregation. He adds to it only one line, which unfortunately is ambiguous. Explaining the words, "Quando Sacerdos eadem die duas Missas in eadem Ecclesia offerre debet, uti supra dictum est se gerat," he adds as an explanation: "id est, omnia perficiet quae supra (a) et (b) notata sunt." The context shows that the priest celebrating the second Mass in the same church should not at all observe that paragraph of the Instructio which Wapelhorst calls paragraph (b). He must follow a very different line of action: that is to say, instead of draining the chalice, he simply leaves it alone, after covering it with the purificator, paten, pall and veil.

This is what Wuest-Mullaney explains clearly (*Matters Liturgical,* third edition, No. 360, 2): "When a priest has to say the two Masses in the same church, the rules to be followed are the same as those in the first and third Masses of Christmas." In the new *Missal* of 1920 we read the following rubric at the end of the "Prima Missa in Nocte Nativitatis Domini": "In prima et secunda Missa, si Sacerdos aliam Missam sit celebraturus, sumpto divino Sanguine, non purificat neque abstergit Calicem, sed eum ponit super Corporale, et Palla tegit. Dein, junctis manibus, dicit in medio altaris: Quod ore sumpsimus, etc.; et subinde in vase cum aqua parato digitos abluit, dicens: Corpus tuum, Domine, etc., et abstergit. Hisce peractis Calicem super Corporale adhuc manentem, deducta Palla, iterum disponit et cooperit uti mos est, scilicet primum Purificatorio linteo, deinde Patena Hostia consecranda et Palla, ac demum velo."

In this lengthy rubric of the new *Missal,* there is no question whatsoever of draining the chalice after the first or the second Mass.

An incautious line in Wapelhorst's excellent book cannot obscure the clear text of the Instruction of 1858, or the detailed rubrics of the new Missal for the Christmas Masses.

SOME THEOLOGY OF THE MASS.

Qu. Many preachers and writers refer to the Sacrifice of the Mass as the "Renewal of the Incarnation—the Birth—the Passion—the Death of Christ". Many refer to the Mass as the "Reiteration of Calvary in which Christ mystically suffers and dies".

What are we to understand by the use of the word *mystically?* Are we to understand that Christ suffers and dies in the Mass merely in a symbolical way—that is, the different prayers and actions of the priest remind us of the suffering and death of Christ? Are we to understand that the suffering and death of Christ is an essential or only an accidental part of the Sacrifice of the Cross and the Sacrifice of the Mass? Or are we to believe that the suffering and death of Christ actually take place in the Mass in a way that only can be explained by God Himself—that is, Christ's suffering and death in the Mass is a mystery of faith?

The fact that provoked this question is that I was thinking of giving a course in which I was going to say that the life of Christ is renewed in the Mass—not merely in a symbolical manner but really. May I say, then, that in the Mass Christ renews His Incarnation—His Birth—His Suffering—His Passion—His Death; and in a way that is more than a reminder or a symbol?

How many heresies I have suggested in these few lines, I do not know; but I would be pleased to have you point out the correct teaching.

Resp. The most satisfactory way of replying to this inquiry is to resolve the contents into the questions implied therein.

1. Is the Sacrifice of the Mass a "renewal" of the Incarnation—the Birth—the Passion—the Death of Christ?

If "renewal" be understood in the sense of repetition, I would reply in the negative. The Mass is not an Incarnation, nor a Birth, nor a repetition of Christ's Passion and Death.

2. Are we to understand that Christ suffers and dies in the Mass merely in a symbolical way?

Christ does not suffer nor die in the Mass in any way whatsoever. Nevertheless I think it would be incorrect to call the Mass a "symbol". It is something more than a mere symbol. It is a real true sacrifice in which Christ is contained and bloodlessly immolated. Symbols do not contain that which they represent. (Coun. of Trent, Sess. xxii, Doctrina de sanctissimo Missae sacrificio. Cap I-II; Benziger-Bannwort, Nos. 938-940.)

3. Are we to understand that the suffering and death of Christ are an essential or only an accidental part of the Sacrifice of the Cross and the Sacrifice of the Mass?

The suffering and death of Christ are not "parts of", they are the very Sacrifice of the Cross: they are the essence itself of that Sacrifice.

The actual suffering and death of Christ are in no way "parts of" the Sacrifice of the Mass, neither essential nor accidental. There is no suffering nor death of Christ since His Resurrection. His Body is now glorified. Hence there is no "mystery of faith" that needs to be "explained by God Himself" relative to suffering and death of Christ in the *Mass.*

4. Can we say that in the Mass Christ *renews* His Incarnation—His Birth—His Suffering—His Passion—His Death?

The answer is given in reply to first question.

5. What are we to understand by "mystically"?

The word as used in connexion with the Sacrifice of the Mass, seems to mean a real, true, but unbloody offering and immolation of Christ by the ministry of His priests. And that is not easy to understand. (Coun. of Trent. *loco citato;* Benz. No. 940.)

In a book published in 1933 by the B. Herder Book Co., New York and St. Louis, entitled *What is Sacrificial Immolation?* by the Rev. J. Brodie Brosnan, some of the topics contained in these questions are interestingly discussed.

THE USE OF MILK ON FAST DAYS.

Qu. The following question has been discussed many times and so we would appreciate the opinion of the REVIEW regarding it.

Some priests hold that since milk is a beverage in this country, it does not break the fast and therefore may be taken several times a day between meals by one bound by the fast. Other priests, holding that milk is a food in this country, claim that one drinking milk several times a day, when bound to the fast, is thereby breaking the fast. Who is correct?

Resp. The current manuals of Moral Theology show that the place of milk in the discipline of fasting has not changed essentially since the days of St. Thomas Aquinas. He dis-

tinguishes between liquids which are primarily a beverage or an aid to digestion and liquids which are primarily nutritious. The former, he says, are not forbidden by the laws of fasting, while the latter are forbidden. For a long time milk was in the same category as meat and therefore prohibited at meals when meat was forbidden. That prohibition is no longer in force. The question raised by our correspondent, however, concerns the drinking of milk between meals on fast days. The manuals of Moral Theology are unanimous in declaring that this is not permitted. One or two of them do indeed mention milk from which the cream has been removed as permissible by custom in some regions. This exception obviously tends to emphasize the general prohibition. In this country, despite the fact that an occasional person drinks milk as a beverage instead of water or wine, or any other beverage, the general situation is that milk is consumed for its nutritive properties. Hence no argument worth considering can be sustained for the proposition that in the United States milk is a beverage and not a food. Therefore, it is subject to the discipline of fasting to the same extent as any other food.

RESERVATION OF BLESSED SACRAMENT AT MAIN ALTAR.

Qu. Should the Blessed Sacrament be reserved always in the tabernacle of the main altar?

Resp. The Code prescribes that the Blessed Sacrament should be "reserved ordinarily at the main altar" (canon 1268, § 2). It is true that § 3 of the same canon adds that in cathedral and collegiate churches it is fitting to reserve the Blessed Sacrament at another altar, when the choral functions have to be held at the main altar. But that reason does not hold in the United States where cathedrals have no chapter of canons, and where choral functions (high Mass or Vespers) are celebrated once a week as a rule.

Consequently, even in a cathedral (in this country) the tabernacle in which the Blessed Sacrament is ordinarily reserved should be on the main altar. It is proper to add that the people expect to see a tabernacle on the main altar.

FAST AND ABSTINENCE ON EMBER SATURDAYS.

Qu. Canon 1252, § 2, of the Codex, reads: "Lex abstintentiae simul et ieiunii servanda est feria quarta Cinerum, feriis sextis et sabbatis Quadragesimae et feriis Quatuor Temporum, pervigiliis Pentecostes, Deiparae in caelum Assumptae, Omnium Sanctorum, et Nativitatis Domini.

In your book, *The New Canon Law* (Dolphin Press, 1918, p. 179) we find the following translation of canon 1252, § 2, "Fast and abstinence are required on the following days: Ash Wednesday, the Fridays and Saturdays of Lent, Ember days, Vigils of Pentecost, of the Assumption, of All Saints' Day, and of Christmas Day."

In accordance with your translation, our calendars and church announcements in North America set down the Wednesdays, the Fridays, and the Saturdays of Ember weeks as days of both fast and abstinence. The Latin of the Codex mentions only the "*feriae* Quatuor Temporum," and does not mention the *Sabbata;* whereas when it speaks of Lent it mentions the *Sabbata* explicitly and apart from the *feriae,* thus indicating that the term *feriae* does not include the *Sabbata.*

In England and in Ireland fast is kept on the three days of Ember weeks (Wednesday, Friday, Saturday), but abstinence only on two days, Wednesday and Friday. In *The Irish Jesuit Directory and Year Book, 1935* every Ember week is noted as follows: Wednesday, Ember day, fast and abstinence; Friday, Ember day, fast and abstinence; Saturday, Ember day, fast *without abstinence.*

Who has prescribed abstinence as well as fast for the Saturdays of Ember weeks on this continent?

Resp. The expression *feriae Quatuor Temporum* means the Wednesdays, Fridays and Saturdays of the Ember weeks. This may be seen from the general rubrics of the Missal and the Breviary, both before and since the publication of the Code. Authors also interpret the expression in the sense indicated.[1]

The sources of the present Code legislation state explicitly that Wednesday and Friday and Saturday of Ember weeks are days of fast and abstinence. The Code, which was governed by the principle of brevity, contents itself with the

[1] Cf. J. F. Van der Stappen, *Sacra Liturgia,* Tom. Primus, ed. altera, Mechlin, 1904, p. 204: "Ferriae Quatuor Temporum sunt Feria IV, Feria VI, et Sabbatum, (a) post Dominicam III Adventus; (b) post Dominicam I. in Quadragesima; (c) post Dominicam Pentecostis; (d) post Dominicam III Septembris, seu post Festum Exaltationis S. Crucis (14 Septembris).

accepted terminology *feriae Quatuor Temporum.* Hence authors interpret the obligation of fast and abstinence as holding also for Ember Saturdays.[2]

The following decree of the Plenary Council of Maynooth held in 1927 will help to solve the difficulty given above: "332. In Hibernia, per indultum Apostolicum, licet fidelibus, Quadragesima exclusa, carnibus vesci in Sabbatis quattuor anni temporum, et in iis vigiliis, quae vel feriam sextam vel alium abstinentiae diem immediate praecedunt aut sequuntur".

H. L. MOTRY.

BISHOP'S PERMISSION FOR SALE OF CONSECRATED OBJECTS.

Qu. Will you be so kind as to furnish us with any reference or information you may have that will aid us in ascertaining the correct answer to the following queries:

May the title of ownership of a consecrated thing, such as an altar, altar stone, or chalice and paten rest in a person other than a bishop?

Does not a bishop by consecrating any of these things assume complete control over them? May any of these things once consecrated be disposed of without his permission?

Resp. There is no provision in canon law that forbids private persons to own a consecrated chalice and paten, a consecrated altar-stone and the like. An altar, whether it be consecrated (properly so-called) or not, may be owned by ecclesiastical moral persons (corporations), other than the bishop, e. g. religious communities or charitable institutions.

It is scarcely conceivable how a *consecrated* altar may be owned by a private person; but one who has the right of a private chapel may own the altar on which is placed the consecrated altar-stone.

Canon 1539 § 1 merely forbids taking the consecration or blessing into account when buying or selling a sacred article. Thus a consecrated chalice and paten may be sold at the price of its intrinsic, artistic or antiquarian value; but it would be simony to appraise it the higher for its consecration.

[2] Cf. Blat, *Commentarium Lib. III*, p. 133; Cocchi, *Commentarium*, Lib. III, p. 152; Ferreres, *Institutiones Canonicae*, Vol. II, ed. altera, p. 72.

If the sacred object belongs to a private person (even a priest), he can sell it to whomsoever he pleases and the bishop may not interfere, unless it should be unbecoming, especially if its transfer would be irreverent or even scandalous or the sacred object might be turned over to profane or sacrilegious purposes.

If the sacred object belongs to the ecclesiastical authorities, whether a diocese, a particular church or parish, or a religious institution, then its sale must be governed by the various laws of the Church, according to the character of the owner and its value. In several of these instances the permission of the bishop would be necessary, but not in all instances.

ALTAR SOCIETIES.

Qu. Can you tell me if the ordinary altar or rosary society of a parish has any indulgences attached to it? The various societies for women in a parish are generally called altar and rosary societies, but no one seems to know of any spiritual benefits attached to them, except through sodalities in union with the Jesuit sodalities.

Resp. The Confraternity of the Holy Rosary is entirely in the hands of the Dominican Fathers. On 2 October, 1898, Leo XIII issued the "Apostolic Constitution of the Rosary Confraternity" which may be regarded as its new charter. Many indulgences are granted to its members on condition that they recite once a week the fifteen decades of the rosary while meditating on its mysteries.

Many altar societies are affiliated with the "Archconfraternity of the Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches". The headquarters are in Rome. The religious association of the Sisters of Perpetual Adoration have a house in Washington, D. C., from which they extend and direct the Confraternity in the United States. Information may be obtained by writing to the headquarters, 1419 V Street, N. W.

The Sodality of the Blessed Virgin Mary is under the direction of the Jesuit Fathers. Pius X conferred great favors on it by way of new privileges and indulgences. The article on Sodality in *The Catholic Encyclopedia* is most satisfactory and interesting.

REPEATING ABSOLUTION FOR DYING PERSONS.

Qu. Génicot, S.J., Vol. II, p. 262, says: "Expedit moribundum toties absolvere quoties ipse nova praestat signa doloris; si vero diutius sensibus destitutus iacet, potest pluries repeti absolutio, ex. gr., ter aut quater in die."

Please explain. Is absolution repeated conditionally or absolutely? What accusation of sin is necessary before repeating absolution if the person is conscious?

Resp. We agree with Génicot in advising the priest who is at the bedside of a moribund, to repeat absolution whenever the dying person wishes it, and expresses contrition for sin, v. g. by kissing the crucifix, or making the sign of the cross, or simply acquiescing in the suggestion of the priest who says: "Make again an act of contrition for all your sins, and I shall give you absolution".

The expression of sorrow made in this manner by the penitent is an implicit and sufficient confession or acknowledgment of guilt, if the priest has already heard the confession of the dying person; and then absolution should be repeated not conditionally, but absolutely.

If the moribund is unconscious, and has previously made his confession to the priest who is present, absolution may be repeated lawfully and unconditionally, because it is morally certain that the good dispositions and the intention which justified the previous absolution still persevere, "virtualiter".

This renewal of absolution to an unconscious moribund may take place three or four times in a day.

If a priest who chances to be near an unconscious dying person, has not first heard his or her confession, he should give absolution conditionally, because its validity is doubtful; unless the penitent before losing consciousness signified his desire to confess. This externally manifested desire is any "sign" sufficiently "pervious to the senses" to be the "quasi materia" of the sacrament of Penance.

Tanquerey (edition of 1930, p. 307, No. 563) says: "Si moribundus coram testibus petiit sacramentum, antequam sensibus orbaretur, certo absolvi debet." (Confer Lehmkuhl, second volume, p. 374, No. 646.)

UTTERANCE OF WORDS AT CONSECRATION AND AT COMMUNION.

Qu. 1. Since the form must be "sensible," is it necessary for validity of Consecration that the celebrant hear every word and every syllable distinctly?

2. In distributing Holy Communion, must he hear all the words, "Corpus Domini," etc.?

Resp. 1. The "Ritus celebrandi Missam" (VIII, 5) requires that the words of Consecration be pronounced "*distincte*, reverenter et *secreto*". They must be uttered in a low tone, "secreto". But, as they are the form of a sacrifice and of a sacrament, they must be audible; so that, if there is no noise to prevent them from being heard, they can be perceived at least by the celebrant himself. They must be distinct and audible.

Lehmkuhl (eleventh edition, second volume, p. 193) says: "Qui ita submisse loquitur, ut ne se ipse quidem audire possit (secluso strepitu forte excitato), si de verbis consecrationis agitur, facile graviter peccat eo quod consecrationem facile *dubiam* facit. Nam sacramenti forma *sensibili et audibili modo* omnino dici debet, ut sit forma."

2. As for the words "Corpus Domini Nostri Jesu Christi custodiat animam tuam," etc., which the priest says when giving Communion, they are not the form of a sacrament, and their omission by the priest would not prevent the communicant from receiving all the graces of a good Communion. Nevertheless the priest would sin venially in omitting or mutilating this formula. It is prescribed by the *Rituale Romanum* and must be said aloud to each person who receives Communion: "Sacerdos unicuique porrigens Sacramentum, et faciens cum eo signum crucis super pyxidem, simul dicit: Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen." (Titulus IV, cap. II, 5.)

FACULTIES OF MEMBERS OF PIOUS ASSOCIATIONS.

The REVIEW has been asked a number of questions concerning the decree of the Sacred Penitentiary relating to faculties enjoyed by members of Pious Associations.

The questions were answered at some length in our issue of August, 1934, pp. 192-193. The faculties of the members of the Pious Union of St. Joseph's Death are fully treated in Volume 89, page 281.

When a member of a Pious Association is uncertain, he would do well to write its officers for specific information. Some faculties can be used only under certain conditions.

A recent inquiry concerning this matter comes anonymously. May we remind our readers again that the name of the sender should be given always, although it is never used in answers that are published.

LITTLE OFFICE OF THE HOLY GHOST.

Qu. Will you kindly inform your readers as to the liturgical character of the Little Office of the Holy Ghost. May it be counted among liturgical prayers?

Resp. A prayer that has received Imprimatur of an Ordinary cannot be called liturgical unless it is found in the liturgical books of the Church—the Breviary, the Missal, the Roman Ritual, the Roman Pontifical; or unless it has been approved and enriched with indulgences by the Holy See. The Little Office of the Holy Ghost, however attractive in itself, cannot claim the rank of liturgical prayer, since it enjoys none of the advantages mentioned above.

MEANING OF "JUBE, DOMNE, BENEDICERE"?

Qu. What is the exact meaning of the blessing immediately preceding the Gospel, "Jube, domne, benedicere"? In the Missal the last word is "suum". I find that altar cards occasionally have "tuum". Is this not a mistake?

Resp. At solemn high Mass the deacon before chanting the Gospel asks the celebrant's blessing: "Jube, Domne, benedicere". The celebrant answers: "Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum. In nomine Patris, et Filii, et Spiritus Sancti. Amen."

Obviously the correct text is "Evangelium suum," and not "Evangelium tuum," which would express an absurdity.

This blessing is intended to obtain the grace of reading or chanting and explaining the Gospel in a becoming and fruitful manner.

At low Mass and at *Missa cantata* without sacred ministers, the blessing is asked by the celebrant of the Lord Himself: "Jube, Domine, benedicere." And the response is slightly different: "Dominus sit in corde meo," etc.

RECENT PONTIFICAL APPOINTMENTS.

Privy Chamberlains supernumerary of His Holiness:

14 January, 1934: Monsignor Aristeo V. Simoni of the Diocese of Rockford.

26 July: Monsignors Thomas Connolly, Charles J. Canivan, Francis J. Uleau, John J. F. Robinson, John M. Hilpert, Raymond A. Kearney, John D. Wynne, John J. Clarke and John Jerome Reddy, of the Diocese of Brooklyn.

Monsignors Marcellus J. Gruenewald and John Joseph Fallon, of the Diocese of Belleville.

2 August: Monsignor Robert F. Coburn, of the Diocese of Columbus.

6 September: Monsignors John Mikolajczak, Matthew F. McEvoy, John J. Clark and Joseph F. Kroha, of the Archdiocese of Milwaukee.

Monsignors George J. Casey, Joseph P. Morrison and Michael Klasen, of the Archdiocese of Chicago.

22 September: Monsignor Dorance V. Foley, of the Archdiocese of Dubuque.

26 October: Monsignor Augustine Danglmayr, of the Diocese of Dallas.

27 October: Monsignor Floyd L. Begin, of the Diocese of Cleveland.

29 November: Monsignors John V. McCauley, Joseph A. Gallagher, Andrew G. Haeringer, Thomas F. Smith, John J. Healy and Francis A. Allen, of the Diocese of Little Rock.

6 December: Monsignor Edward J. Quinn, of the Archdiocese of Cincinnati.

20 December: Monsignors Thomas Edward Cusack, Timothy Moloney, Dennis J. Ryan and Thomas F. McGrath, of the Diocese of Springfield, Illinois.

Criticisms and Notes

DE BEATA MARIA REGINA Disquisitio Positivo-Speculativa. Dr. L. J. L. M. De Gruyter. Torino: Marietti. 1934. Pp. vii+176.

ADVANCED MARIOLOGY. By Rev. A. M. Mayer, O.S.M. Sanctuary of Our Sorrowful Mother: Portland, Oregon. 1934. Pp. 167.

LE MYSTERE DE MARIE. Par Père R. Bernard, O.P. Desclée de Brouwer: Paris. 1933. Pp. 491.

Although much research work in the field of Mariology has been done in recent years, one point of doctrine has received only passing mention—namely, the royal dignity of Mary. De Gruyter's *De Beata Maria Regina,* treating the royal dignity of Mary at some length, is a book the theologian has long desired. The emotional "gush" that mars the beauty of many modern works about Mary is not found in De Gruyter. His is a strictly scientific work. While writing it he received both help and encouragement from the Dominican Fathers Friethof and Vostè of the Angelicum in Rome and from Father Janssens at Louvain.

The volume is divided into three parts. The first discusses royal dignity in general and in particular the royal dignity of Christ. Christ is said to be King because He is Doctor and Mediator, as is clear from the Scholastic principle "Actuality and potentiality are specified by their objects".

The second part—*Pars Positiva*—proves the royal dignity of Mary from testimony found in the organs of tradition. So far as the argument from the Fathers is concerned, the treatment is far from being complete, as one might expect to be the case, in so short a work. But the author's judicious selection of texts quoted from every century since the beginning of the Patristic age down to the beginning of Scholasticism, indicates quite clearly the trend of tradition on this point of doctrine.

Particularly well done is the third part—*Pars Speculativa.* It is prefaced by a chapter on principles of Mariology; those revealed truths which may be used as a basis for a speculative theological synthesis. That these principles are revealed, is briefly indicated. There are three: 1) Mary is the Mother of God; 2) Mary is the most worthy Mother of God; 3) Mary is "Eva Secunda". From these principles the author infers:

1. That Mary is queen in an analogous sense, as the first creature of God, in dignity and importance in the supernatural order, having

received a more abundant outpouring of both "gratia gratis data" and "gratia gratum faciens". St. Proclus (p. 126) expresses this truth when he affirms that Mary is the miracle of creation, so far does she surpass any other creature: "Terram undique lustra; circumspicito mare; sedulo perscrutare aerem; coelos mente excute; invisibles omnes virtutes animo expende, ac vide, num aliud eiusmodi miraculum in universis creatis invenire sit. . . ."

2. Her motherhood as Mother of Christ the King is another reason why Mary may be called Queen. Christ, King both as God and Man, loves Mary as Queen Mother, above all other creatures. This love adds to the power of Mary's intercession. Because her intercession is always efficacious, she may rightly be called *omnipotentia supplex*. Fr. Hugon (p. 141) is quoted as saying: "De pieux auteurs . . . soutiennent que la Sainte Vierge est, par sa maternité, *reine de tout l'univers. Car si elle est mère, elle est héretière naturelle* de tout le patrimoine du Fils: *Si mater et heres.* Le Fils de Marie a reçu le domaine sur toutes choses, et par droit de naissance en vertu de l'union hypostatique et par droit de conquête en vertu de ses travaux et ses mérites. Marie sera *de droit* reine avec lui."

3. Christ is King because he is Doctor and Mediator. These same offices make Mary the Queen in the strict sense.

Mary is *Doctrix,* a teacher, in several ways. Her holy life was a powerful lesson to mankind. Then, too, she taught indirectly, or rather mediately, by bearing Christ the Teacher. She taught, furthermore, in the strict sense of the word, by passing on to the Apostles the revelation she received from Christ, especially during the years of the hidden life at Nazareth, and by directing, in her own way, the policy of the Infant Church. Not an Apostle, she was more than an Apostle, her queenship adding to the weight of her teaching. An old Latin hymn (p. 148) alludes to Her title of Teacher:

> Gaude, Doctrix et Lex Morum,
> Ductrix et Lux Viatorum,
> Lapsis Revelatio.

As consort of Christ, in the work of the Redemption, meriting by congruous merit, what He merited by condign, Mary deserves a corresponding title (to be kept out of sermons): *Virgo Sacerdos.* Pius X says, alluding to this office of Mary: "Ex hac autem Mariam inter et Christum communione dolorum et voluntatis, promeruit illa ut reparatrix perditi dignissime fieret" (Ency. *Ad Diem Illum*).

Of the powers that accrue to Mary as the result of her great dignity, the principal is her legislative power. This power, how-

ever, does not mean anything more than that she taught men, in the way described above, and that she distributes the treasures of grace. We invoke Mary as *Legislatrix* when we call upon her as the Queen of Mercy.

A pleasant task, indeed, is that of stating Mary's prerogatives with scientific precision. Dr. De Gruyter has done this with the skill of a trained theologian.

Scandal taken at such titles of Mary as *Legislatrix, Virgo Sacerdos, Doctrix* (*excellens Apostolos*), would be a *scandalum pussilorum,* intellectual littleness in this instance arising from ignorance of the meaning of principles of Mariology, and lack of familiarity with patristic texts and the statements of the recent popes. The *quaedam infinita dignitas* of Mary, to which St. Thomas refers (In I Sent., d. 44, q. 1., a. 3), would seem to deserve such titles.

The doctrines that are stressed in a given age of the Church, call forth the efforts of theologians to investigate related fields. In the field of Mariology, the doctrine of the universal mediation of Mary, her divine and her spiritual motherhood, hold the ascendency at present.

Fr. Mayer, O.S.M., has chosen the spiritual motherhood of Mary, as the subject of his investigation. "Advanced Mariology" is a study of the Last Words on the Cross addressed to Mary and John: "Woman, behold thy son," "Behold thy Mother". The purpose of the work is to bring out the theological importance of these words, and to explain their meaning. Fr. Mayer claims to have discovered in these words of Christ a meaning that has escaped theologians to the present day. He says: "It is our purpose in this short treatise to set forth more fully the relationship which has always been true; which has in the first place in being (*in esse*), and which has, as a matter of fact, as a consequence, been true in fact; but which until now, it would appear, has not been so adequately disclosed to the religious mind. We are here emphatically referring to the relationship that Mary at the foot of the Cross assumed in regard to our salvation" (p. 20).

The latent signification of these words of John, according to Fr. Mayer, is that they made or "constituted" Mary the Mother of men. The annunciation of Gabriel, Mary's personal acceptance of motherhood, the miraculous conception that followed, made Mary actually the Mother of God, but only the potential Mother of men. A second annunciation, the "cross annunciation," as Fr. Mayer calls it, was necessary to give actual being to this potential relation to mankind.

This is certainly an interesting theory. The present reviewer, however, can not convince himself that the author has established the truth of his theory. He quotes a few texts from Scripture, but they do not prove his point. He skims over tradition in a flying leap, and doesn't even touch the high spots. Very few fingers more than five would be necessary to count his patristic texts. More numerous are his quotations from the writings of the last four popes. These texts explicitly teach the doctrine of Mary's spiritual motherhood of men, but they seem too general to prove such a special point as the necessity of a "cross annunciation" to make that motherhood actual. Taking into regard the traditional meaning attached to the annunciation of Gabriel and the divine motherhood of Mary, one might say of Fr. Mayer's "cross annunciation" (at least in the sense that he understands it): "Annunciationes non sunt multiplicandae sine necessitate".

Throughout the book one meets with vague statements. The reading is made still more difficult by needless and lengthy repetitions. Fr. Mayer does not choose his words well; for instance: "Contractual union" (p. 77), "confect a sacrament" (p. 77), "eventuating from a central point, a period of union, we have Christ glorified and Mary glorified" (p. 122), "the Angelic" (for St. Thomas) (p. 117), "Pius XI of glorious reign" (p. 111), "Edenic fall" (*sic*) (p. 55).

After reading this work one is tempted to ask: Is it popular, or is it scientific? The absence of footnotes, of numerous texts from tradition, of close reasoning seem to indicate an intention to write a popular work. But the title "Advanced Mariology", as well as the claim to have made a new discovery in theological science, seem to apply to a work of research.

The question of the motherhood of Mary in regard to mankind is more clearly and also more adequately discussed in the book by Père Bernard. This subject is treated briefly in the beginning of "Mystère de Marie". Père Bernard brings out the importance of the "cross-annunciation" as the seal stamped on the work of the Redemption of Christ. But the spiritual motherhood of Mary is traced back to the annunciation of Gabriel—or, in other words, to Mary's divine maternity. Père Bernard shows that Mary on becoming the mother of the physical body of Christ became at the same time the mother of the mystical body. This statement seems to rest on safer theological ground, on Catholic tradition as such. What metaphysical or divine reason should prevent the Mother of the "Fountainhead of Grace" from opening the sources of grace to the thirsty souls of men. That a new annunciation and a new

personal acceptance of a new motherhood should be necessary seems a gratuitous assumption.

If the theory of Fr. Mayer were true, it would have been impossible for Mary to perform acts of mediation in behalf of men before the "cross-annunciation". This is against the teaching of the Fathers. A text from St. Ambrose, selected at random, affirms the contrary. St. Ambrose says that the sanctification of St. John the Baptist in his mother's womb was due to the influence of Mary as secondary "mediatrix": "Non enim sola familiaritas est causa quod diu mansit, sed etiam tanti vatis profectus. Nam si primo ingressu tantus processus exstitit, ut ad salutationem Mariae exultaret infans in utero, repleretur spiritu sancto mater infantis, quantum putamus usu tanti temporis sanctae Mariae addidisse praesentiam." (*In Lucam*, II, 29).

The question of the motherhood of men is only the starting-point of the work of Père Bernard. The first part of his book treats of the deeper reason for, and the foundation of, the mystery of Mary. This deepest reason is the divine motherhood. The second part discusses the terrestrial phases of the mystery of Mary, enumerating the acts by which she accumulated merit for men. The third part explains the development in all its implications, of the mystery of Mary in Heaven, where she is crowned as Queen of Angels and Saints, and the secondary and instrumental **"Mediatrix"**.

Belonging to the series of Dominican Publications of "La Vie Spirituelle," Père Bernard's work will foster piety rather than develop the science of dogmatic theology. But whenever questions of dogmatic theology are mentioned they are adequately treated.

PHILOSOPHY OF SCIENCE. By Fulton J. Sheen, Ph.D. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. 197.

In this notable contribution to philosophical literature Dr. Sheen has expressed in vigorous language a thesis which has long needed the saying, particularly for American audiences where the worship of empirical science and the scientific approach to reality is even more extreme than it is generally thought to be on the other side of the Atlantic. That thesis simply expressed is the primacy of metaphysics in any real and ultimate grasp of reality, and that by very reason of the fact that metaphysics has for its subject matter not any particular kind of reality but being inasmuch as it is being —being in the widest and most general sense. It is true that it treats of the categories or modes of being but only as expressions of being in general and only to secure some more profound grasp of the general concept through such concentration.

Thus through this "being" approach to reality—which alone satisfies the intellect, since "being" alone is the intellect's proper object—the mind is able to unify or synthesize the whole of reality. Being is asserted in at least partly the same sense of Infinite Being as well as of every least finite being. This analagous assertion, however, forbids monism yet achieves a universe. All this, of course, is very familiar to even the humblest scholastic and yet so complete is the break with the past in modern scientific thought that it is entirely unknown apparently in these latter circles. Such has been the odium of metaphysics—due, we may honestly admit, not to the discipline which is entirely natural to the mind, but to some of its minor practitioners in the fringes. In its place the modern seeker after the ultimate, realizing the inadequacy of the single abstraction of the physical sciences from individual matter to matter in common, hopes to find in the next higher abstraction of mathematics from matter in common to quantity the approach that will satisfy his demands. But the symbols and formulas which thus emerge are by their very nature inadequate, as the not infrequent escape to a strange, really irrational pseudo-mysticism bears witness. Dr. Sheen's plea then is for a rediscovery of that third and highest degree of abstraction of metaphysics which has historically withstood the countless fluctuations of natural sciences. There are some few definite signs outside neo-Scholastic circles that the plea is not to be in vain, that universities, including Catholic as well as non-Catholic, may again return to one of their chief obligations, namely that of providing the student of higher education with a sound metaphysics as the keystone of all research.

The author writes in his usual brilliance of style and infectious enthusiasm. Our only criticism is that in the brief compass of less than two hundred pages he must necessarily hurry over details in his thesis which often by reason of their controversial character we should like to have considered at greater length. But in a transaction which bulks so large for the very structure of knowledge itself one need not count pennies.

THE BOOK OF MALACHY. The Old Testament. The Rev. Cuthbert Lattey, S.J. New York, Longmans, Green and Co. 1934. Pp. xxxiv + 22.

This forms part of the Westminster Version of the Old Testament Section of which Fr. Lattey is the General Editor. This enterprise needs no recommendation since it is of the greatest benefit to the English-speaking world. A very carefully written introduction on Malachy and his prophecy precedes the text. It will prove

of great service both to the exegete and to the theologian. Particular attention is paid to the Eucharistic prophecy and its fulfilment according to Scripture and Tradition. The text is clearly and accurately rendered. An accompanying commentary with critical notes justifies and explains the translation. We recommend this little volume, and we hope that in spite of the difficulties involved the work of the Old Testament will progress rapidly, to the great benefit not only of our Catholic cultivated public but of many non-Catholics as well.

EUCHARISTIA: Encyclopédie populaire sur l'Eucharistie. Published under the direction of Maurice Brillant. Paris, Librairie Bloud et Gay. 1934. Pp. x+1022.

In the publication of convenient encyclopedias the French publishers are showing a wonderful activity; their editions are kept right up to date. Thus this volume of over a thousand pages contains pictures of the Eucharistic Congress held in Dublin. There are many other valuable and interesting illustrations covering the devotion to the Holy Eucharist through the ages; the amount of historical, doctrinal and liturgical information assembled is not only exceedingly great, but of such kind as to make the book a veritable mine of Catholic thought and practice. An unusual feature is the lexicon of the principle authors who have written upon or contributed to the development of the Eucharistic teaching.

The arrangement of the matter is not what one is accustomed to look for in a book called an encyclopedia. It is not alphabetical, neither with regard to the major nor the minor divisions. This makes the alphabetical index essential; it is fairly complete, although it would be improved, if, for example, the headings of at least the parts under which the various topics are grouped were included. The work is divided into seven parts, with an appendix containing the history of the Saints of the Eucharist, both before and after the Protestant Reformation. The parts deal with the institution of the Eucharist; with the history of the dogma from the earliest days down to recent disputes; then follows an exposition of the doctrine, covering eighty-six pages. The devotion to the Eucharist, the canon law and liturgical prescriptions are abundantly set forth; there is in the sixth part a strong apologetic appeal, and finally, the seventh part gathers the literature and the arts which can be called Eucharistic and liturgical. A large number of able collaborators have contributed the material forming these parts, including such well known names as Dom Cabrol, Father de la Taille, and Abbé Pourrat.

The article or rather articles on Communion could be read with profit by every one called upon to give instructions in Christian doctrine. Frequent Communion is not only urged, but the conditions and fruits of it are made clear. There is a valuable discussion of Communion received within and outside of Holy Mass, and the comparative fruits of Holy Communion under these varying conditions. One who receives during the Mass, participates actively in the Mass, and has a special title for the reception of the Communion; yet the thesis is defended that Communion outside of Mass is in some manner a participation in the sacrifice. No one can communicate for another and gain fruit for him *ex opere operato*. The *ex opere operato* fruit of Communion within and outside of Mass is held to be the same.

GOD, HIS EXISTENCE AND NATURE. By the Rev. R. Garrigou-Lagrange, O.P. Translated from the fifth French edition by Dom Bede Rose, O.S.B. Vol. I. B. Herder Book Co., St. Louis. Pp. xv+392.

GOD AND HIS INFINITE PERFECTIONS. By Abbé Demurger. Translated by the Rev. James W. Kennedy. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. Pp. xxi+284.

It does not seem possible that Father Garrigou-Lagrange's great classic so long and so favorably known in the French should have awaited translation for the English-reading public until it had already reached its fifth edition in French. Even now the completed portion of the excellent translation covers only half of the title; that is, the question of the existence of God. The second volume will treat of the nature of God. When that appears we shall have in English something approaching the last word on the subject.

In the present volume three topics are treated with a thoroughness that leaves little to be added: the teaching of the Catholic Church or the philosophical knowledge of God's existence and nature; the possibility of proving God's existence; the exposition of the "quinque viae" themselves. An appendix considers the Thomistic proofs in relation to the notion of proper cause. Passing over the first section, which is definitely dogmatic, we may say that it would be hard to find a more thoroughgoing treatment of the possibility of proving the existence of God. No phase of this absolutely necessary preliminary problem is neglected. It constitutes perhaps the author's major contribution to the field in which he works. It is a rigorous examination of the metaphysical principles involved

in the proofs, sustained against the various modern criticisms that have been the real source of present-day intellectualism in religion, with all its consequent indifferentism and neo-paganism.

Abbé Demurger's well known work now translated by Father Kennedy lies in the field of dogmatic theology. It is a perfect mosaic of quotations from the Scriptures, the Fathers and the Saints. The work received wide recognition in the original French, especially in Europe during the past ten years, and will no doubt be welcomed by a host of English readers in the field. The writer does not lay claim to scholarship in his presentation. One may think of it rather as a compendium of many writers with reverent commentary born of years of prayer and meditation. The most interesting aspect of the whole is the relation of the perfections and attributes of God to the chief dogmas of the Church; for example, to Creation, the Incarnation, Redemption, the Eucharist. This latter forms about two thirds of the treatise and might not be expected from the title. Father Kennedy has done an excellent translation of what should be especially useful as a work of meditation.

DE INTEGRITATE CONFESSIONIS Tractatus Moralis, compilatus a P. Thoma Villanova Gerster a Zeil, O.M.Cap. Taurinorum Augustae, Marietti. 1934. Pp. viii+115.

This small book by Father Gerster offers a clear and systematic treatment of the meaning and necessity of integral confession. The treatment is more extensive and thorough than that found in the ordinary manual of moral theology. A particularly welcome feature of the book is the many quotations the author has conveniently grouped together from many recognized theologians, especially from St. Thomas and St. Bonaventure. It is perhaps regrettable that at times he does not more clearly state his own view. On page 60 he quotes, with apparent approval, the opinion of St. Alphonsus, who denies that sorrow only for the great number of venial sins is sufficient when only mortal sins are confessed, whereas on page 103 he favors the view of Lugo and St. Thomas, who declare it is sufficient. Also, in a special treatise of this kind, we would expect mention at least of all the opinions that are defended as probable, whether one accepts them or not. He fails to refer to the opinion, defended by many theologians, that there is no universal law obliging converts who are rebaptized conditionally, to confess sins committed between the original doubtful baptism and their conditional baptism. In general, it can be said that on controverted questions the author shows a preference for the more rigorous view. Very commendable is the emphasis he places on the need of proper instruction to secure the integrity of confession. Especially among the young, the author

asserts, too rigorous an insistance on the need of a perfect examination of conscience makes the sacrament unnecessarily burdensome, and such an exaggerated sense of duty may be the cause of omitting confession in later life. And what is worse, frequently centering all their attention on this one item, they acquire an inadequate appreciation of the need of that which is more essential, the act of contrition. Instead more emphasis should be centered on the need of proper contrition, and also on the consolation and grace the sacrament offers to those who endeavor to receive it worthily.

TRAINING THE ADOLESCENT. By Raphael C. McCarthy, S.J. Milwaukee: The Bruce Publishing Co. 1934. Pp. xx + 298.

All who are interested in youth, especially priests and teachers, will welcome Fr. McCarthy's *Training the Adolescent.* The book does not display numerous tables of statistical information, as is so often the case with modern works on the psychology of adolescence, but it gives instead sound fundamental principles that must be known by all who are concerned with the guidance of modern youth.

Beginning with a general discussion of the adolescent age the volume considers in its twenty chapters such subjects as emotional maturity, training of the will, social tendencies, moral formation, religious education, etc. of the adolescent. The chapters are carefully arranged and although the discussion of some subjects is rather voluminous the book never becomes tiresome to the reader who is interested in the subject.

An excellent list of "suggested readings" is supplied together with "topics for discussion" after each chapter. These will make the book very valuable for class-room use and for study clubs. Both lists are comprehensive and carefully selected. The index is thorough.

In this work the adolescent is not treated as an interesting specimen to be studied; but as a human being who has a right to the best guidance that his elders can give him. Since solid spirituality is the one force that can guide him as he deserves to be guided, the author stresses its importance. The adult reader will be made to appreciate the importance of striving for a sympathetic understanding of youth's problems. Many failures in dealing with adolescent boys and girls can be traced directly to lack of sympathy with and insight into their problems. Workers in psychological and behavior clinics realize this need, but there are many parents and some priests and teachers who have failed to grasp it.

Written by one who knows the adolescent mind and who has a sincere respect for youth coupled with a keen realization of youth's capabilities, the volume will help to develop this sympathetic insight in others.

ARABIA AND THE BIBLE. By James A. Montgomery. Philadelphia, University of Pennsylvania Press. 1934. Pp. x+207.

During the nineteenth and early twentieth centuries, the history and institutions of the Bible were linked almost exclusively to the great civilizations of Babylon and Egypt. Other civilizations have been discovered in comparatively recent times which may have also exercised an influence on Palestine. It is the purpose of Professor Montgomery to call attention to Arabian civilization with which we are not yet very familiar, owing to its impenetrable character, and which the author maintains has exercised the greatest influence on the chosen people. Others had pointed the way in that direction, particularly Margoliouth and McDonald. Let it be said at the outset that Professor Montgomery has dealt with the problem with his usual carefulness and scholarship and has collected and interpreted practically all the information we possess on the subject. His work will be indispensable to any one who is interested in that field.

He analyzes the date both of the Bible and of neighboring literatures, mostly from Assyria, Babylonia and Greece, bearing on the activity of the Arabs, and he gives an almost uninterrupted series of references down to the Christian era. This is followed by a chapter on Arabia Deserta and another on Araby the Blest (Arabia Felix) i. e. the south-west corner of the Peninsula, the Yemen, with its Sabean and Minaean cultures. This leads him to consider the relations of South Arabia and the Bible, and he finds constant contact, in philology, customs, trade, mentality and even religious rites; these are not merely accidental but are based on century-long relations of race and culture. The work is exceedingly interesting; the bibliography is both well chosen and up-to-date; the treatment scholarly throughout.

We regret to have to make a few reservations. The author assumes throughout the existence of the so-called documents of the Hexateuch extending to the exile and often limits the value of their historical data to a subjective belief at the time of their composition. For a Catholic the Holy Spirit Himself guarantees the truth of the assertions. The so-called legends of the Bible are so true to type that even on human grounds they have all the earmarks of history. The similarities between the Bible and Arabia should not be exaggerated to the point of explaining monotheism without the call of Abraham and the revelation connected with it. These ideas are not advocated but are supposed, as if admitted by all scholars: which is not the case; the pendulum is swinging in a different direction. Everyday archaeology is proving the Bible to be correct.

CATHOLIC EVIDENCE TRAINING OUTLINES. Compiled by Maisie Ward and F. J. Sheed. Sixth Impression. Revised and Enlarged. Sheed & Ward: New York. 1934. Pp. 334.

Writing the life story of the man whom he had followed for many years, a biographer penned these words: "He disputed . . . in the market-place, every day with them that were there." At first glance how many of us would recognize the reference to the indomitable Paul in these words from the Acts? And, further, how many of us would presume to ask: "Did Paul accomplish anything by those discussions?"

The question is sometimes propounded: "Does the Catholic Evidence Guild accomplish anything?" The reviewer of *Catholic Evidence Training Outlines* is not attempting to vindicate the effectiveness of street preaching. He does not hold that the point of view which is guiding the Guild speakers and which is presented in the Introduction to the *Outlines* is something of which the priest should take note. From the practical experience of talking to crowds comes this new aspect of the problem of apologetics for the average street-minded person. Standing by itself, the Introduction is a worthy monument to that practical experience. The Guild has given us a book on which discerning apologists are meditating.

The theme of this Introduction is that exposition rather than proof is the keynote for the modern Pauls. The crowd of to-day is more indifferent than hostile. The apologist is required by the nature of the outdoor groups to place emphasis on the value of truth for the needs of the individual, rather than to prove truth to the individual. The task is to show who and what God is, rather than to demonstrate God's existence. The meaning of a doctrine, more than the evidence for a doctrine, is important. Truth must be so presented that the hearer will feel that he wants it or needs it. And, strange to say, the idea of the supernatural life to be lived here on earth seems to possess a fascination for some modern audiences.

The *Outlines* shows how Guild speakers are trained, and there is a twofold division of material, one for junior or inexperienced speakers and one for senior or experienced talkers. The technique for developing Guild speakers is now quite well established. Here in America we need some deviations from the aims and methods followed in England. But, substantially, both the technique and the content of the *Outlines* could be profitably used by priests and seminarians and college students. Seminaries inculcate the *what* in their students; the *how* is not so well imparted. It is not improb-

able that something of value for the *how* is contained in this sprightly-looking volume.

The reviewer is of the opinion that St. Paul would praise this book highly were he writing the review. And any priest who is desirous of presenting God's truth in a manner calculated to attract a modern audience will not regret a thorough analysis of the point of view and of the technique of the *Outlines*.

THE VICTORY OF CHRIST. By Dom Anscar Vonier, O.S.B. P. J. Kenedy & Sons: New York. 1934. Pp. 180.

In the midst of the world's search for new facts there is need of some who meditate on facts. Scientific induction is but one way of arriving at truth. For our age, meditative deduction is, in many respects, more important. We may easily get under full sail, bound for nowhere, if we lose sight of the important fact that through revealed truth we have been taught the purpose of life and the way to use life intelligently.

As of old, there are modern monks who do meditate. The Abbot of Buckfast has given us, at regular intervals, the results of his observations. He appears to have taken as his aim the writing of books on fundamental theology in non-technical language. The deeper implications of revealed truth and of philosophic truth have occupied his time. His latest contribution, *The Victory of Christ,* leads us to consider in what manner Christ has conquered and does conquer the spirit of evil in the world.

The time-spirit allures many Catholics into pondering the success of scientific and political conquests. Inadvertently we often join with those who boast of their independence of Christ. We are prone to praise a man-centered world rather than to seek to center all things in God. Perhaps the most significant thought in the book is this: "The diminution of the spirit of worship in the world may be taken as the most evident sign of the decay of faith in Christ's supremacy. . . . When men cease to praise Christ and to adore Him as their Lord and Master their feelings become more and more secularist, as, on the other hand, practical worldliness becomes increasingly impatient with all the duties of public and private worship" (p. 17). May it not be true, then, that our immersion in the world accounts for the modern tendency to disregard the duty of worship?

Caught in this secularism, the Catholic sometimes shows the defects of that short-lived joy of a materialistic outlook. If, on the other hand, we were to weld ourselves onto Christ by that strong flame of love, then we would know the deeper joy of living that

grows out of Catholicism. "A people that considers it to be a historic fact transcending all other events, that Christ has delivered it and is delivering it from its sins, has within itself a fount of perennial joy which no amount of material wealth can ever replace" (p. 47).

A third note of this work is the confidence the individual ought to have in Christ. We fear not the lowering evils of the day, when we realize that we are joined with Him who said: "Begone, Satan!" The true Christian does not bemoan his economic status, does not tremble before the world's indifference to religion, for he is a follower of the victorious Christ.

MARRIAGE. By Bakewell Morrison, S.J., A.M. New York, Milwaukee and Chicago: The Bruce Publishing Co. 1934. Pp. xi+252.

Since Dr. John Cooper, head of the Department of Religion at the Catholic University, wrote the fourth volume of his *Outlines of Religion,* many texts on Marriage have been modeled on his plan. The volume before us evidences this influence in many respects. It is a strong point in its favor and utility. As one peruses the volume one is impressed with the fact that the author has had in mind those who are intimately interested in the problem of marriage. In other words, it will be found to be of greater service to more mature readers than college students, let us say, the college graduate who is about to take up the duties and problems of married life itself.

Its frankness is praiseworthy. Its correctness of doctrine is also one of its strong points. Parish study clubs made up of the more mature of the single young people will find this work a stimulating source book for discussions. The author is quite correct and prudent in advising against its use in mixed groups. Holy Name Societies are often in quest of a text that will present in a clear and concise way the teachings of the Catholic Church on such topics as the chapters of this text treat. The Sodality of the Blessed Virgin, made up for the most part in our American parishes of youthful and unmarried ladies, has in this volume topics of timely interest and instruction. A half hour's discussion of any portion of this volume will help to make the meetings of the Sodality alive and alert. This use of the volume will go far toward solving the problem of making meetings interesting and attractive.

A glance at the titles of the chapters will convince both clergy and laity that Father Morrison has done a real service for those in parish life who are out of school and yet not married. A reading

of them will strengthen this conviction. The ten chapters treat of Notions of Morality; the Church's Part in determining Morality; Marriage as a Sacrament; the Power of the State and Church over Marriage; Prenuptial Requirements of Physical Fitness (this chapter is especially well done); Premarital Chastity; General Preparation for Marriage; the Rights and Duties of the Married Couple; Birth Control, and Divorce. To these the author has added a very well prepared appendix on the question of Vocation as it refers to the religious life. His references and bibliography are rich and studiously selected. The index is ample and provides the reader with a time-saving source for direction.

NOTES ON THE COVENANT. William L. Newton. Seminary Press, Cleveland. 1934. Pp. xx + 234.

This is a work which the reviewer would like to see in the library of all our priests. Not only do we find in it a scholarly treatment of a fundamental problem in the Biblical field, but also a mine of information out of which priests could derive splendid material for instructions. We are made to realize the wonderful condescension of God in dealing with men, with its culmination in the institution of the New Covenant of grace at the advent of the Messias, Jesus Christ.

Covenants were made with Adam, Noe, Abraham and Moses. The prophets are acquainted with all of them, but pay particular attention to the Mosaic covenant of Sinai. Dr. Newton goes into a clear analysis of its nature, its relation to the Law, and of its fate. The prophets insist that Israel has voided the covenant and foretell its abrogation and the substitution of a new one. This New Covenant, in contradistinction to the Old, is to be universal, internal, permanent and absolute, while the old was national, largely external, temporary and conditional.

The author's method is scholarly. Before using a passage, he examines it from the point of view of literary and textual criticism, thus giving to his readers an additional sense of security. We hope that these *Notes on the Covenant* will be read and studied, and contribute toward the lifting of the veil under which Israel is still groping.

Literary Chat

Our readers are invited to study with special attention and thought the first and third articles of this number of the REVIEW. They were chosen as representing the great solicitude of the Holy Father for Social Justice and the spread of faith in these difficult days. They are the fruit of careful research and preparation and they make appeal to the heart and mind of every priest whose zeal is worthy of his calling. Their message is vital, never more timely than now.

The Unione Missionaria del Clero in Italia has just published in Italian a comprehensive guide to Catholic Missions. There are 670 pages of text, 88 pages of statistical tables, 80 pages of bibliography, and a 70-page Index. (*Guida delle-Missioni Cattoliche.* Via Propaganda i-C, Roma.) The Preface is written by His Eminance Cardinal Fumasoni-Biondi, Secretary of the Propaganda.

Volume XIV of the *Annual of the American Schools of Oriental Research* for 1933-34 informs us of the results of Professor Glueck's explorations in Eastern Palestine. Written in the form of a diary, the narrative holds the reader's attention as sites are described, maps are furnished and reproductions of pottery and shards are given. The author visited one hundred and fifty sites through the desert of Eastern Transjordan and found ruins, pottery and shards of Moabite, Nabataean, Arabic, Roman and Byzantine origin. He credits ancient Moab with a developed civilization between the twenty-third and eighteenth centuries B. C.

There are many priests who seem to feel that international relations and particularly efforts to prevent war are of no personal interest to them. This is probably an emotional rather than Christian intellectual attitude. There are some priests, laymen and laywomen and college students of both sexes who believe that these problems concern every Christian, every Catholic, and they are working earnestly to build a Catholic public opinion that may yet be fully worthy of the Church and adequate to deal with international relations from the standpoint of Catholic faith. The Catholic Association for International Peace is a brave group of Catholic idealists who are doing their utmost to serve this great purpose. Twenty-three pamphlets are already published and ten are in course of preparation. Meetings have been held in a dozen Catholic colleges and universities recently. Those who can bring themselves to believe that this is a holy work, as authoritative Catholic teaching holds, will find it worth while to get in touch with the Association for International Peace and become familiar with its work. (1312 Massachusetts Avenue, N. W., Washington, D. C.)

One finds altogether admirable the attention given to the Holy Sacrifice of the Mass in our Study Clubs. Mystery as it is and will remain, the Holy Sacrifice has historical and liturgical aspects whose haunting beauty and spiritual penetration compensate all efforts whatsoever made in its study. One welcomes, therefore, a pamphlet of sixty-six pages, published by the Catholic Action Committee of Women, Wichita, intended to promote the understanding and appreciation of the Holy Sacrifice from a liturgical standpoint. (*Praying the Mass.* The Rev. John J. Butler and Angela A. Clendenin.) This is the third in a series published by the Committee. The others were *Altar and Sanctuary* and *The New and Eternal Testament.* Suggestions of topics for discussion, review questions and bibliographical indications follow each chapter. The little work is adapted directly for the use and to the routine of Catholic Study Clubs.

A more elaborate guide for the study of the Mass suited primarily to the school room is that prepared by Maria Montessori and Ellamay Horan (*The Mass, Explained to Small Boys and Girls,* pp. 144). Lessons are assigned, questions are suggested and

methods of scoring answers, familiar to the class room, are adopted. Illustrations are simple and effective, perhaps at times superfluous. Another edition might drop the picture on page 83, representing the cruets suspended in the air without visible support, while wine and water flow from them into a chalice. This, of course, never occurs. It is a trifle, however, for the book and the method have a mission. A Teacher's Manual accompanies the copy that came to hand.

With a changed format and range of contents the *Medical Missionary*, a quarterly, makes an attractive appearance in Number I of Volume IX. It is published by the Society of Catholic Medical Missionaries, a religious community founded in 1925, with its mother-house in Washington. It aims to train women doctors, nurses, pharmacists and others who take a place normally in medical practice. The Society has a recruiting center in London from which applicants of serious purpose are sent to the American mother-house.

The Rev. John C. Dougherty has brought out a text for the study of the Bible that has much to commend it. (*Outlines of Bible Study*. The Bruce Publishing Co., Milwaukee, 1934. Pp. xi + 212.) The first half of this book tells us *about* the Bible; the second section contains choice readings from Scripture. The aim of the author is to enable high-school or college students to acquire an orderly and unified picture of the biblical writers, their message, the recipients of the message and the social background of the country. This analysis is intended to be an aid in appreciating the scriptural passages selected for study.

One advantage of the *Outlines* is found in what it does not do, namely, confuse the student with too much data *about* the Bible. Most outlines seem to have been written with small regard for the difficulties felt by students in grasping the Bible as a whole. Fr. Dougherty tells sufficient to rouse interest and build up a coherent view of God's dealings with His chosen people. The author is likewise fortunate in his choice of maps and photographs.

The summary of the life of Christ, the parables and the miracles is very convenient. But the reviewer would prefer to see more passages from the New Testament included in the last section of the book.

Adventure, suspense, and mystery combined with natural frankness in expression make a fifteen-year-old girl's diary a delightful story for children. (*Patsy Goes to the Mountains*, by Mary Mabel Wirries. Benziger Brothers, New York, 1934.) It has as its background the Kentucky mountains peopled by peddlers, hermits, and moonshiners, all of whom figure prominently in Patsy's summer adventures. In an eager and natural style Patsy relates her everyday experiences, revealing in the narrative a refreshingly simple and unaffected personality and refined tastes. Without preaching the moral too obviously, the story presents to the child reader the wholesome lessons of honesty, fair-play, and the joy of simple amusements in out-of-door life.

An Outline of Psychiatry, by John D. O'Brien, M.D. (St. Louis: B. Herder Book Co. 1934. Pp. xvii + 260), contains a series of articles published in *The Acolyte* during 1933. The author states in his preface that it is an attempt to present the fruits of his knowledge and experience in an elementary way.

As so often happens when scientific knowledge is presented in an elementary way the book is marred by a number of errors. Some of these are wrong statements of facts and others are faulty definitions. Despite these defects, the book will prove interesting and useful to priests who so often meet with persons suffering a psychoneurosis and sometimes with those having a definite psychosis.

Our clergy will be helped in their war on the prevailing sex mania by placing in their church racks two pamphlets brought out recently: *Sex Education* (Paulist Press, New York) and *Training in Chastity* (Our Sunday Visitor Press, Huntington, Indiana). The Rev. Felix M. Kirsch, O.M.Cap., Ph.D., author of the two pamphlets, has done well in drawing

upon his larger work, *Sex Education and Training in Chastity* (Benziger Brothers, New York), which is considered the standard work in English on this delicate subject. It is intended for priests, parents, and teachers.

The Papal Encyclical *De Christiana Juventae Educatione*, 31 December, 1929, set forth the principles of Christian education. A decree of the Holy Office, 18 March, 1931, expressed its judgment concerning so-called sex education. This latter decree was explained in our issue of October, 1931, page 392, by the Rev. Dr. Felix M. Kirsch, O.M.Cap., who had written his doctorate dissertation at the Catholic University on this problem in 1930. It was published as an enlarged volume under the title *Training in Chastity* (Benziger Brothers, New York), with a Preface by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati. Recently the *Civiltà Catolica* published a very flattering notice of Dr. Kirsch's work, from the pen of the Rev. M. Barbera, S.J., the Editor.

Dr. Kirsch's two pamphlets mentioned above rest naturally on his larger work. On account of the emotional and intellectual differences to be found among those who interest themselves in this problem one would do well to look for guidance in these pamphlets as well as in Dr. Kirsch's larger work, which was characterized by Dr. Barbera as "outstanding for scholarship and correct doctrine."

THE ECCLESIASTICAL REVIEW published in its April issue of 1933, page 446, and April 1934, page 446, references to the Medal Stories for Children that are in course of preparation by the Daughters of Charity, of Emmitsburg. Attention was called to a plan by which a cheap edition of the stories was to be brought out by the Whitman Publishing Company of Racine and sold at ten cents each. The stories will circulate under the name "Rainbow Series" and they are on sale at five and ten cent stores. The two numbers that have already appeared make an attractive appearance and they justify the courage and idealism that prompt the step.

We have in *The Heart of Newman's Apologia* a little volume that undertakes to reproduce all that was of universal interest in this great work of Newman and to omit what may have been of transitory value to Newman's contemporaries. (Arranged by Margaret R. Grennan. Introduction by Joseph J. Reilly, Ph.D., Professor of English in Hunter College. Longmans, Green and Co., New York. Pp. 195.)

Newman's *Apologia* will never lose its appeal so long as the extraordinary experiences of a great soul retain their interest for humanity. He spoke of Kingsley in one of his letters written in 1875 as "the instrument in the good providence of God by whom I had an opportunity given me, which otherwise I would not have had, of vindicating my character and conduct in my *Apologia*."

He had always hoped to meet Kingsley and said Mass for his soul when he died. The attack and defence made Newman a world figure. He won his British public and never lost it. One never tires of reading the story. In these days when the fundamentals of faith are generally questioned the apologist finds the work of great value as he deals with subjective obstacles to belief. One will rarely find anything more impressive than Newman's summary of fundamentals in his belief, pages 165 to 189, in this little volume.

About a hundred years have elapsed since the Venerable Father Colin founded the Society of Mary known as Marists. To-day, his priests, nuns, lay brothers and tertiaries are found in all continents. "Ignoti et occulti in hoc mundo," is the motto which he has left to his children and which he himself strictly observed during his entire life. A new life shows us other great virtues of this founder. His simplicity and detachment remind us of the Little Flower; his ardent love for God suggest to us Saint Francis of Sales; his apostolic zeal call to our mind Saint Francis Xavier. The model proposed to our admiration is accessible to all Catholics. Three phrases seem to translate his program

of Spiritual Life: Renouncing Oneself, Union with God, and the Love of Souls. This is to be attained through Mary. The author derives all his conclusions from the writings of the Venerable Colin.

This book is worthy of a translation, not only because it would make known the founder of the Society of Mary, but specially because it offers to the reader food for meditation, proposes a method of attaining to God through Mary and through very simple means. (*L'Ame du Venerable Père Colin*, Fondateur de la Société de Marie, par un membre du Tiers Ordre de Marie, E. Vitte, Paris, 1933. Pp. 325.)

The Premier Printing Company of Seattle has brought out in a booklet of twenty-four pages the English text of the Catholic funeral service written by Monsignor Theodore Ryan. (*The Funeral Service of the Catholic Church.*) It is intended to be left in the pews of the church in order that those who attend a funeral or visit the church at other times may have an opportunity to follow and understand the ceremony.

The meditations which the R. P. Lescœur offers us for the monthly retreat are the personal reflexions of an elderly man who has had the care of souls for a number of years. (*Les deux Vies en Face de la Mort, Courtes Meditations pour la Retraite du Mois*, published by Pierre Téqui, 82 Rue Bonaparte, Paris V, 1933, 272 pages.) They are not philosophical treatises, but little essays which bring home forcefully the words of Saint John, that "perfect love banishes all fear" (John 4:18). The second part of the book is made up of various thoughts on death. Life is a poem of which God is the poet; we should not fear the epilogue since the prologue was so well begun. When we finish reading this book we feel a certain ease in looking over the prospect of an unending vacation in Heaven. This book is intended for priests, yet it may well be used for the layman, as both may be disturbed with the thought of death. It is like balm for the tired soul.

One is never weary of searching for hidden meaning in the words of our Lord. Directed to us, spoken for us, they remain to sanctify life and refresh imagination as new attempts are made to interpret them. The Seven Last Words of Christ on the Cross will always challenge His followers to seek out the meaning of them and make it known as understanding may be given. The Rev. Father Camillus, C.P., offers us the results of his study and reflexion in a little volume of eighty pages. (*The Saddest and Gladdest of Days.* The Sign Press, Union City, New Jersey, Monastery Place.) His purpose is "to capture some of the wisdom these words are forever teaching, and some of their power too".

The little book makes profound appeal. It is well written and it reveals a rich spiritual imagination and a substance in thought that keeps mere emotionalism in the distance. Adapted to every type of Christian maturity, the work is admirably suited to the needs of the laity as well as of the clergy. It makes splendid Lenten reading. One may take up the book with the assurance of spiritual enrichment and of new insight into the ordinary contrasts and experiences of life. In any collection of books treating the Seven Last Words, this one will take and hold a distinct place.

Books Received

SCRIPTURAL.

THE LAYMAN'S NEW TESTAMENT. Being the Rheims Text as First Revised by Bishop Challoner. Edited with Introduction and Notes by Father Hugh Pope, O.P., S.T.M., D.S.S. Sheed & Ward, Inc., New York. 1934. Pp. xii—931. Price, $1.50.

THEOLOGICAL AND DEVOTIONAL.

FOLLOWING CHRIST THROUGH THE MASS. An Explanation of the Mystical Meaning of the Ceremonies of the Mass, which Represent the Events in the Life of our Lord Jesus Christ under the Form of a Continuous Allegory, and which Constitute the Sacred Drama of the Mass. Compiled and adapted from approved sources by the Rev. Bernard C. Loeher. A Method of Daily Meditation for General Use. Bruce Publishing Co., Milwaukee, Chicago, New York. 1935. Pp. 94. Price, $0.75.

SHALL I BE A RELIGIOUS? A Brief Catechism on the Monastic State. By Augustine Studeny, O.S.B. St. Procopius College Press, Lisle, Ill. 1935. Pp. 48. Price, $4.00 a hundred.

SERMONS FOR LENT. By the Rev. John F. Burns, Ph.D., O.S.A. Bruce Publishing Co., Milwaukee, Chicago, New York. 1935. Pp. 128. Price, $0.75.

STUDIES IN COMPARATIVE RELIGION. General Editor: The Rev. E. C. Messenger, Ph.D. By Twenty-Seven Different Authors. First three volumes. Catholic Truth Society, London, S.W. 1. 1935. Pp. 263, 255 and 274. Price, 3/- each.

THE PARABLES OF THE KINGDOM. A Course of Lenten Sermons. By the Most Rev. John J. Swint, Bishop of Wheeling. Bruce Publishing Co., Milwaukee, Chicago, New York. 1935. Pp. 64. Price, $0.50.

THE FOUR TEMPERAMENTS. By the Rev. Conrad Hock, Spiritual Director. Adapted from the fifth German edition. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. 62. Price, $0.35.

BERENGAR AND THE DEVELOPMENT OF EUCHARISTIC DOCTRINE. By the Rev. R. P. Redmond, Ph.D., D.D. Extract from a thesis presented for the Doctorate in the Faculty of Theology at the Pontifical Gregorian University, Rome. Doig Bros. & Co., Ltd., Newcastle-upon-Tyne, England. 1934. Pp. 50.

THE WAY OF THE CROSS. By St. Alphonsus de Liguori, Bishop and Doctor of the Church, Founder of the Redemptorist Fathers and Brothers. Arranged for Congregational Praying by Henry D. Sutton, C.SS.R. Together with a short Way of the Cross for private use. J. S. Paluch Co., 2712 N. Ashland Ave., Chicago. 1934. Pp. 33. Price, $0.10; 50 copies, $3.50; $5.50 a hundred.

LIFE OF BLESSED CATHERINE LABOURÉ. By the Rev. Ernesto Casinari, C.M. Preface by the Rev. Joseph Thomson. Translated from Italian by a Sister of Charity of St. Vincent de Paul. B. Herder Book Co., St. Louis. 1935. Pp. 192. Price, $1.25 *net*.

DE INTEGRITATE CONFESSIONIS Tractatus Moralis compilatus a P. Thoma Gerster a Zeil, O.M.Capuccin., Lectore S. Theol., Censore et Examinatore Archidioecesis Tridentinae. Marius E. Marietti, Taurinorum Augustae. 1934. Pp. viii—115. Pretium, *Lib. it.* 5.

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